THE
Review and Expositor

Vol. XXXVIII. October, 1941 No. 4

The Value of the Old Testament for Our Day

JAMES LEO GREEN, PH.D.

Inaugural Address as Assistant Professor of Old Testament Interpretation, Southern Baptist Theological Seminary.

What about the Old Testament? Does it have any vital meaning and message for our day? This is a very real problem in the realm of religious life and thought at the present time. We quote some words from an article written by W. A. Irwin about three years ago. After giving a survey of the progress made along the different lines of Old Testament study, Professor Irwin affirmed:

> "As important as these various aspects of Old Testament study may severally be, there is a question that transcends all in significance because it subsumes all. We are coming with increasing clarity to a realization of the basic issue: *What meaning and significance has the Old Testament at all for our day* and what social and religious value, then, has any of our work?"[1]

The question of this Old Testament scholar has been frequently and variously voiced in recent years. It has been raised by layman and theologian alike. There has been, and there is yet, a great deal of perplexity and uncertainty with regard to the significance of the Old Testament for the modern age.

The problem of the value of the Old Testament for a new day is by no means a new problem. It reaches back through the centuries into the pre-Christian period. The Hebrew

[1] "The Study of the Old Testament—An Introspective Interval," **The American Journal of Semitic Languages and Literatures,** April, 1938, p. 180.

rabbis of later Judaism faced it. Theirs was a new age. Times and conditions had changed since the writing of the books of the Old Testament. Accordingly, when the rabbis endeavored to interpret the Old Testament for their day, they ran into difficulty. Some portions of their Scriptures seemed to have no meaning or message for the modern age. Yet meaning and message there must be. Something had to be done. The rabbis resorted to the allegorical method of interpretation. That method insists that the literal sense of the passage does not exhaust its meaning but that in every passage there is a hidden spiritual and mystical sense. By using the allegorical method the Hebrew rabbis were able to overcome certain awkward and unacceptable elements in the Old Testament and to extract a deep spiritual significance from the most sterile-looking sections.

When Judaism had moved farther out into the Greek world and achieved some measure of intellectual and political importance in such centers as Alexandria, the problem of the value of the Old Testament for a new day arose again. Philo, the famous Jewish philosopher of Alexandria and the most important representative of Hellenistic Judaism, wrestled with it. He was an ardent believer in the faith of his fathers and gave himself whole-heartedly to the task of commending it to the respect and acceptance of the Greek world. He employed the allegorical method quite freely and extensively. By so doing he was able to read the whole system of Greek philosophy into the Pentateuch.

The problem of the value of the Old Testament for a new day also confronted the early Christians. Their particular difficulty was that of harmonizing certain elements in the Hebrew Scriptures with the moral leadership of Jesus, their Saviour and Lord. Many of them solved their problem by adopting the allegorical approach. They began reading the Christian Gospel into the Old Testament.

Although there were those among the early Christians who could define the value of the Old Testament for their day on the basis of the allegorical approach, there were others who could not do so. They rejected allegorism and with it the Old

Testament. They felt that the latter was antiquated, outmoded, superseded. Such, for instance, was the view of Marcion. Marcion, the most prominent of the second century heretics, had a deep and devout love for Paul and all that he stood for. He pressed to the extreme, however, the Pauline doctrine of the difference between conditions under law and conditions under grace. He came to suspect everything in the Old Testament as representing a stage which Christians had forever left behind. Refusing any allegorical interpretation, he took the Old Testament at its face value and set it in direct antagonism to the New. He made it his aim to free Christianity from the shackles of Judaism and the Hebrew Scriptures.

Christianity, moreover, did not and could not cut loose from its historical root. The Old Testament remained, and with it remained the problem of its value for the new day. Marcion's view, set forth in his book *The Antitheses,* forced the early church further along the perilous path of allegorism. Origen, a contemporary of Marcion, published a book entitled *First Principles,* in which he outlined an elaborate system of exegesis based on a threefold sense of Scripture: historical and grammatical, moral, and spiritual. The first, he asserted, was for babes in Christ; the third, for mature Christians. Thus any text or passage which caused difficulty might be spiritualized. One could allegorize away the things he did not like. He could read out the literal sense and read in the sense he wished to find.

Origen's system of exegesis was widely accepted in the early church. The process, already begun, of leveling up the Old Testament by reading into it the message of the New continued unabated. The Bible came more and more to be regarded as " a repository of truth in which from beginning to end could be found everything that New Testament Christians believed." From Genesis to Revelation it was supposed "to speak with unanimous voice the theology of the early church."[2] Everything taught in the New Testament, it was affirmed, could be found in the Old Testament if one approached the

[2] Fosdick, H. E., **The Modern Use of the Bible,** p. 10.

latter with the right attitude and the proper key. To illustrate, the story of the visit which the three angels paid Abraham at the sacred oak of Mamre was adduced to teach the doctrine of the Trinity. Abraham bowed once in greeting the three heavenly visitors and so recognized one God in three persons! Thus the Christian allegorists, with a skill which was at times almost as ingenious as it was incredible, found it possible to set aside the historic meaning of a passage in the Old Testament and insert a Christian meaning. And so they defined for themselves the value of the Old Testament for the new age. It was thought to be, in effect, an obscure version of the New.

The allegorical method of Origen and the early Church Fathers held sway for centuries. It is still used today. There are those who would define the value of the Old Testament for our day on the basis of it. Some of us, however, do not believe that such a position is advisable or tenable. Allegorism has its place in the interpretation of Scripture, certainly. But the old allegorism cannot be safely employed today to vindicate for the Old Testament a place alongside the New in Christian life and thought. In the first place, the old allegorism was made possible by an unhistorical view of Scripture and that view is not popular today. Further, it led to all sorts of artificialities and fanciful interpretations. It almost abandoned exegesis to individual caprice. A passage might mean anything or everything according to the personal opinion or idiosyncracy of the expositor. Such a method, obviously, is unworthy of the Bible and offensive to intelligent men. Pressed logically, the old allegorism would almost certainly result in dispensing with the Old Testament for all practical purposes; for, if the Old Testament is simply "the New Testament in hieroglyphics," if it is merely a difficult and obscure version of the New Testament, it would be hard to maintain for it a place of permanent value alongside the New as an essential part of the Christian Scriptures.[3]

In recent years the old allegorical method of interpretation has been increasingly displaced by the historical method. The

[3] Peake, A. S., **The Nature of Scripture**, p. 147.

historical method, termed by one "the gift of God to the present generation,"[4] is not new. During the ages when the allegorical method held the field there were a few who used the historical method to some extent. Theodore of Mopsuestia employed it. It came into some prominence during the Reformation. Calvin and Luther used it. However, it is only in the last century or so that the historical method has come into wide usage in the realm of Old Testament interpretation.

The historical method, now commonly called the critical method, insists that

> "every literary production is also an historical phenomenon, and its message . . is primarily relative to its original environment. The literary product . . does not come from *anywhere*: it comes from *somewhere*. It is a literary fact, but it is no less an historical fact. It has an historical context: it is related to other facts and to the mind of the man who made it an historical fact."[5]

It follows, then, that one cannot understand the literary product until he knows something of the man and something of the other facts. Consequently, he must ask questions: Who wrote it? when was it written? to whom? for what purpose? in what form? The answers to these questions must be sought scientifically and kept constantly in mind in dealing with the document.

This process of study, armed with the modern instruments of literary, historical, and archeological research, has been fearlessly and diligently applied to the Old Testament for a number of years. It has done much to recover the Old Testament for thinking people. The Old Testament has been steadily rising from the dust and din of much delving and digging to shine forth in its true splendor.

At the same time, however, the zealous application of the critical method of study to the Old Testament has done a great deal to discredit the latter in the eyes of many. In the hands of some of its users the critical method has labored under false presuppositions, has followed wrong trails, has been pushed to

[4] McFadyen, J. E., **Old Testament Criticism and the Christian Church,** p. 103.
[5] **Ibid.,** p. 107.

ludicrous extremes, has been guilty of subjectivism, dogmatism, irreverence, and lack of perspective. It now finds itself very much in the same position as the medieval magician who raised the devil and was unable to lay him again. It has taught people to ask questions about the ancient Scriptures. It has handed out as assured results conclusions which have attacked traditional conceptions and beliefs and which have been at times all too correctly dubbed as subversive and destructive to faith. Many have come to feel that the Old Testament is little more than an interesting collection of tales and legends, a source of literary jigsaw puzzles, a hopeless jumble of scientific, moral, and religious problems—in short, that it has no real value for our day.

We firmly believe that the Old Testament does have distinctive value for the present day. We now propose to indicate the principal lines along which that value may be found.

We suggest, in the first place, that the Old Testament has value for our day as *the repository of a supremely great and varied literature.* The Old Testament is a literature, in the truest, broadest sense. It is not a book primarily, it is a collection of books. It is a library, and it contains "the literary deposit of a culture," a culture which was "Semitic, Oriental, ancient, and religious."[6] It is much more than that, surely, but it is that. As a body of literature the Old Testament is far superior to any literary remains of intiquity, with the possible exception of the Greek, and ranks with the greatest literature of the world.

Some of the qualities which merit for the Old Testament a place of prominence in world literature may be cited. The Old Testament is great as literature by virtue of its language and style. The language and style of the Old Testament are touched with an elevation and a majesty, a richness and a splendor, a glowing earnestness and an emotional power which lift it far above the range of ordinary literature. As we read the Hebrew Scriptures thoughtfully, we can scarcely escape the conviction that language and style were not withdrawn from the influence of inspiration. Both give evidence

[6] Knopf, C. S., **The Old Testament Speaks,** p. 23.

of the presence of the vital, creative Breath of God. In some very unusual manner the writers apparently were invaded by the Divine Spirit. That invasion affected the entire personality of each, heightening not only his power of spiritual perception but also his power of verbal expression. As a consequence, the truths and thoughts recorded are clothed in words that are grand and glorious.

Further, much of the Old Testament has the distinction of having been written in the leading forms of great literature and frequently in these at their best. What a variety of literary form we find as we study the older Scriptures—history, biography, oratory, short-story, essay, philosophy, poetry, prophecy! In many instances these various forms appear at their best. What can surpass in literary charm and quality the majestic account of creation in Genesis; the biographical narratives centering around such great characters as Joseph, Moses, Samuel, David, and Elijah; the love-stories of Isaac and Jacob; or the noble orations of Deuteronomy? The Book of Ruth was called by Goethe "the daintiest of love idylls." A modern English professor refers to it as a "structurally perfect short-story," "the fairest flower of Bible writing."[7] Esther is a book which possesses splendid literary value. It is "a beautiful romantic narrative told with marked dramatic power."[8]

In addition to its outstanding prose portions, the Old Testament has within it much exquisite poetry. Man has scarcely produced anything that can excel Deborah's triumphal war-song,[9], or David's plaintive lament over Saul and Jonathan,[10] or "The Sonnet on Old Age" in Ecclesiastes,[11] or the anthem to Jehovah's glory in Habakkuk.[12] The Psalter, moreover, is the most wonderful collection of religious lyrics in existence. It contains "the whole music of the heart of man, swept by the hand of his Maker." In it are gathered "the lyrical burst of his tenderness, the moan of his penitence, the pathos of his sorrow, the triumph of his victory, the despair of his defeat,

[7] Sypherd, W. O., **The Literature of the English Bible,** p. 64.
[8] **Ibid.,** p. 66. [9] Ju. 5. [10] 2 Sam. 1:19-27.
[11] Ecc. 12:1-7. [12] Hab. 3.

the firmness of his confidence, the rapture of his assured hope."[13] It is truly the mirror of the human soul as it lies in all the checkered possibilities of its experience in the presence of God.

In the very innermost circle of the world's masterpieces the Old Testament has placed the Isaiahan Rhapsody and the Book of Job. Where in all literature can we find such beauty, music, and power of diction, such grandeur of imagery, such depth of feeling, such devoutness of spirit, such sublimity of conception, and such impelling power as in the last twenty-seven chapters of the Prophecy of Isaiah? The Isaiahan Rhapsody as literature is unsurpassed and unsurpassable. As for the Book of Job, theologian and layman, Jew and Gentile, alike unite in its praise. Carlyle said concerning it, "There is nothing written, I think, in the Bible or out of it, of equal merit." Tennyson called it "the greatest poem whether of ancient or modern times." Froude, the historian, spoke of it as "an extraordinary book . . . which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far away above all the poetry of the world." In the Book of Job the Hebrew poetical genius truly reached its noblest height. In many respects it is the greatest book in the Bible and is unquestionably a towering work in world literature. The Old Testament, then, is great as literature by virtue of its beauty and variety of literary form.

Also, the Old Testament occupies a topmost place in literature because of its human interest and appeal. It is not a sophisticated literature. It was not produced by professional writers who secluded themselves and said, "Now we must manufacture some literature." No! The Old Testament came out of the life and thinking of the Hebrew people.[14] It is a record of their history and development. The Hebrews had one mighty conviction, namely, that they sustained a unique relationship to a unique Personality for a unique purpose. The Old Testament is a frank, spontaneous, and unaffected portrayal of their various reactions to that fundamental idea

[13] Prothero, R. E., **The Psalms in Human Life**, p. 10.
[14] MacDonald, D. B., **The Hebrew Literary Genius**, p. xxii.

as they lived from day to day—by the roadside, on the hillside, in the street, in the shop, wherever they happened to be. Consequently, the Old Testament possesses a tremendous amount of human appeal. For the men and women whose figures move, whose hearts throb, and whose voices speak in its pages are essentially human and their ideas, sensations, and emotions are basically the same as those of men and women of any age. In this connection D. B. McDonald says:

> "The Old Testament . . . . covers the possibilities of life with the utmost liberality, and precisely because of that the expert sermonizer has found it invaluable. There are very few situations in the most modern life to which it does not hold up a mirror; its men and women, crude or sophisticated, walk the streets beside us and their most variegated adventures are told with whole-hearted enjoyment and complete simplicity."[15]

Because the Old Testament does present a transcript of life in any age it is rightly assigned an exalted place in world literature.

The Old Testament is great as literature by reason of the themes which it treats. Its subject is religion; there is no greater. Its themes are those which have to do with religion: God, the meaning of life, sin, redemption, worship, right conduct, immortality. These are the greatest themes with which literature can possibly deal.

Thus, the Old Testament, because of its superb language and style, its beauty of form, its human interest and appeal, and the themes which it treats, may without question be ranked with the world's greatest literature; and as a literature, supremely great, tremendously varied, divinely inspired, it has definite value for our day.

But we must go much deeper than that. The Old Testament is infinitely more than the repository of a literature. It is *the record of a concrete and unique revelation of God's character and redemptive purpose through religious experience, first national and then individual.* As the record of a revelation the Old Testament has inestimable value for our

[15] **Ibid.**, p. 7.

day. Before we can fully appreciate and appropriate that value, however, we must gain an adequate conception of the character of the revelation, a conception that will do justice to all of the facts. We must realize that the revelation came through history and that it was progressive. Further, we must recognize that when we speak of the Old Testament as revelation we are speaking of the Old Testament as a whole. Only thus, it is believed, can we avoid certain difficulties which are frequently experienced. If we come to the Old Testament, as some do, expecting to find everywhere in it "the immediate message of God for the soul," we will run into serious trouble. There are, it is true, multitudes of passages in its pages which will gloriously meet our requirement, passages in which we can unmistakably detect the voice of the Lord speaking to us. It is to these passages that we go repeatedly. Their waters are refreshing and invigorating. Their wells are deep. But, there are other passages not a few which will likely not pass our test.

We refer briefly to two groups of passages which do not, as a rule, lend themselves naturally and spontaneously to religious edification. The first group is composed of those passages in the Old Testament which are apparently devoid of any theological, moral, or spiritual interest. Take, for example, the detailed description of the furnishing of the Tabernacle,[16] or the account of the partition of the land of Canaan,[17] or the lengthy genealogies,[18] or a book like Esther. To the unbiased reader such passages as these do not offer any theological, moral, or spiritual lesson. They seem to deal with relatively unimportant matters. They may furnish bits of information concerning national questions or individual adventure, but they appear to be barren of religious nutriment. One would scarcely select the genealogical tables in First Chronicles for devotional reading. He might pounce upon them for Hebrew parallel (and many good Hebrew students have wished that those chapters were longer!), but he would not come to them for spiritual food. Why are these

[16] See Exodus.
[17] In Joshua.
[18] Cf. Chronicles.

passages in the Old Testament? Our conception of revelation must make room for them.

There is, moreover, another group of passages that gives us trouble if we approach the Old Testament expecting to hear the voice of God in every chapter and verse. With this group the case is worse than it is with the first group. We refer to those passages which present moral problems. That there are such passages it is useless to deny. Their number and importance have been grossly exaggerated by those not too favorably disposed toward the Old Testament, it is true; but they are there.

Consider, for example, those passages which describe the use of deception by some of Israel's representative men to secure desired ends. Abraham persuaded Sarah to lie to Pharaoh.[19] Isaac lied concerning his wife in order to save his skin.[20] Jacob stole the birthright from Esau by lying to his half-blind father, and in this he was aided by Rebecca, his mother."[21] David deceived Achish, the king of Gath, while enjoying his hospitality. He made periodic raids upon southern Palestine, but he told Achish that he was making raids upon his own countrymen in Judah.[22]

There are other passages which relate stories of sexual license. Take, for instance, the story of Lot and his daughters,[23] or the story of David and Bathsheba.[24] Polygamy and concubinage were practiced freely by some of the leading characters of the Old Testament. Abraham, it is said, had one wife and several concubines. Jacob had two wives and several concubines. David had several wives and several concubines. Solomon had seven hundred wives and three hundred concubines! Poor fellow!

Likewise, there are passages in the Old Testament which exhibit and sometimes injoin wanton cruelty. Hebrew law, for example, implicitly acknowledged the legitimacy of slavery[25] among the Hebrews, and in one place[26] it contemplated the possibility of a slave being beaten to death by his

[19] Gn.12:10f.
[20] Gn. 26:6-7.
[21] Gn. 27.
[22] 1 Sam. 27.
[23] Gn. 19:20ff.
[24] 2 Sam 11.
[25] Lv. 25:44ff.
[26] Ex. 21:20f.

master, and no penalty was to be exacted from the master if the injured man lived a day or two, "for," said the law, "he is his money." That same body of law declared: "Thou shalt not suffer a witch to live."[27]

Another illustration of cruelty is seen in the punishment of the innocent for the guilty. We are, of course, familiar with the incident recorded in the seventh chapter of Joshua. Achan disobeyed the command of the Lord in appropriating for himself some gold and silver and a Babylonish garment from the spoil of Jericho. Straightway he was punished, but he was not alone in the punishment. "For Joshua, and all Israel with him, took Achan . . and his sons and his daughters . . and burned them with fire and stoned them with stones."[28]

Further, we find examples of savagery in war. A case that flashes to mind instantly is that of the ruthless extermination of the Amalekites. Samuel said to Saul: "Now go and smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling."[29] When Saul spared Agag, the king of the Amalekites, Samuel, the man of God, took his sword and hewed Agag to pieces "before Jehovah."

We mention one other case of cruelty: the story of Elisha's violent outburst of temper. Elisha, you will recall, was on his way to Bethel. Some children were following him and crying out, "Go up, old bald head!" The prophet turned and cursed them in the name of the Lord, and, as a result, two bears came out of the wood and devoured forty-two of the children.[30]

Besides these passages which exhibit the practice of deception, sexual license, and cruelty by some of Israel's most esteemed men, there are passages which exemplify a spirit of hatred and vindictiveness toward enemies. The most outstanding examples of this are the imprecatory Psalms. Listen to these words:

"Happy be he who shall recompense thee
For all that thou hast done unto us.
Happy be he who shall seize and shatter
Thy children against the rocks."[31]

---

[27] Ex.22:18. [28] Jos. 7: 24-25. [29] 1 Sam. 15:13.
[30] 2 Kgs. 2:23-25. [31] Ps. 137:7-9.

"Break their teeth, O God, in their mouth:

. . . . . .

The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked."[32]

In addition to the afore-mentioned passages, there are a few passages which attribute unworthy acts to God. God is represented as commanding the ruthless destruction of the Amalekites.[33] It is said that he tried to slay Moses in an inn for no given reason.[34] It is affirmed that he smote Uzzah to death in his anger for putting forth his hand to steady the ark which was about to fall.[35]

What about such passages as these to which we have referred? How can we explain them? Why are they included in the Old Testament? They have caused endless trouble. They have ever constituted a source of painful perplexity to thoughtful persons who come to the Old Testament with the notion that everything in it,—including its ideas, modes of thought, institutions, and practices,—is a direct revelation from God. They have made possible the defence of slavery, polygamy, persecution, hatred, and war in the name of religion. Would it not have been better if they had been left out of Scripture altogether?

We take the position that everything in the Old Testament has definite value; else it would not have been included. All the material in the Old Testament is there for a purpose. Along what line shall we approach the material that we may best ascertain its purpose and appropriate its value? Shall we come with the rigid demand that the Old Testament must everywhere give us a uniform system of truth and speak with unanimous voice the theology of the early Christian Church, and shall we therewith proceed to employ allegorical devices and strained interpretations in an effort to extract a deeply spiritual meaning and significance from every portion? Hardly; conscience forbids. We must not bring a theory and demand that the facts fit it; rather we must seek a theory that

[32] Ps. 58:6, 10. [34] Ex. 4:24-26.
[33] 1 Sam. 15:2f. [35] 2 Sam. 6:6f.

will at least make room for the facts and, if possible, explain them.

The theory that best covers the facts and goes furthest toward explaining them, we believe, is the theory which designates the Old Testament as the record of a progressive revelation of God's character and purpose through religious experience in the midst of history. This theory throws the emphasis on the Old Testament as a whole. It makes the Old Testament the record of a process, twofold, yet one. Viewed from its upper side, it is God's gradual unfolding of his character and will; looked at from the under side, it is man's growing apprehension of that character and will.

When we adopt this conception of the Old Testament, we can see the reason for the inclusion of a great deal of material which we might have been tempted to leave out. The bulk of historical material, containing much which is largely devoid of theological, moral, or spiritual interest, glows with a new light. It assumes a new importance. Its presence is necessary to give us the atmosphere, the background, and the sequence of revelation.[36] If revelation came through history, we must know the history before we can adequately understand and appreciate the revelation. On the basis of the view that the Old Testament is the record of a progressive revelation through religious experience, we also find an explanation for those passages which present moral problems. We do not have to apologize for them, but simply admit that they belong to the earlier stages of revelation and to the human element in revelation. The leaven, though implanted, had not yet done its full work. These passages are included in Scripture in order to give the whole picture of man's growing apprehension of the revelation.

When we come to this conception of the Old Testament, we are in position to appreciate and appropriate its value to the last degree. And it does most assuredly have value. As the record of God's self-revelation through religious experience, it has immeasurable *religious* value for us today. It is still highly "profitable for teaching, for reproof, for correction, and for instruction which is in righteousness."[37]

[36] Peake, A. S., **The Bible, p. 487.** [37] 2 Tim. 3:16.

In the first place, the Old Testament has great religious value for our day because of its lofty teaching about God. To be sure, there are some passages in the Old Testament which present rather crude ideas of God; but these passages are noticeably few and belong, for the most part, to the early stages of revelation. The Old Testament as a whole gives us a remarkably exalted conception of God. It represents him as a personal spiritual Being, majestic and powerful; Creator, Sustainer, Sovereign, and Judge of the universe; a God with a conscience and a character, all-just, all-righteous, all-holy; whose anger is aroused by sin, but who is gracious and merciful toward the repenting sinner; a God whose love extends to all men everywhere. Much of the teaching about God in the Old Testament is not repeated in the New Testament; it is taken for granted. We are compelled, therefore, to go to the Old Testament for it. But even in those cases in which the two Testaments cover the same essential truths about God, or in which the New Testament gives a fuller revelation, the Old Testament has a peculiar fascination, for in it the truths are seen clothed in flesh and blood and struggling for victory over sin and superstition. The Old Testament, then, has distinctive religious value for us because of the revelation of the nature and character of God contained in it.

Likewise, the Old Testament has tremendous religious value for our day because of its clear testimony to the reality of Divine Providence. It gives us a profound insight into the meaning of history. From the very first page it reveals the hand of God in human affairs. Then, as we continue reading, we see God striking into the stream of history in a peculiar way; choosing a people small in numbers but great in possibilities; manifesting himself in his redemptive purpose to them; leading them ever gradually into a deeper knowledge of himself and a clearer understanding of his purpose; never leaving himself without a witness, raising up deliverers, kings, prophets, priests, and psalmists to do his work; ever laboring with unbaffled patience and unlimited resourcefulness, refusing to let his people go until he had blessed them and through them blessed all mankind. J. E. McFayden says:

> "There is no history like the history of Israel for convincing us of the transcendence of God, and no book like the Old Testament for teaching us the inner meaning of history."[38]

The study of Old Testament history should be very profitable for the confirmation of faith at the present time. In the midst of world chaos and confusion we are prone to become discouraged about the future of the Church and Christianity. We are tempted to ask, "Will God's purpose ever be realized?" Lightfoot, the noted Bible student, once said: "The best cordial for drooping spirits is the study of history." True! And there is no history which we can study that can help us any more than the history recorded in the Old Testament.

> "There we can read in simple language the story of the great Divine purpose gradually being wrought out in spite of human weakness and human perversity, nay, overruling them to its own ends . . . and as we read and ponder, we are strengthened to believe that it is so now and will be so forever."[39]

Furthermore, the Old Testament has definite religious value for our day because of the amazing richness and variety of character which it places before us. It not only fixes all the cardinal qualities of the righteous and God-fearing man, but it also exemplifies them. "It presents to our souls characters that are supremely worthy of our reverence because consciously centered in God and full of power."[40] Of course, these characters were not faultless. They were human and were, in some measure, children of their age. They had their faults, traceable, in some instances, to the limitation imposed upon them by the moral and spiritual conditions of the day in which they lived, and, in other cases, to plain personal perversity. These faults, moreover, are "generally discoverable as such by the light of the principles laid down in the Old Testament itself, and none can certainly fail to be perceived by those who live under the higher light shed on them

[38] **Old Testament Criticism and the Christian Church,** p. 349.
[39] Kirkpatrick, A. F., **The Divine Library of the Old Testament,** p. 128.
[40] Vernon, A. W., **The Religious Value of the Old Testament,** p. 80.

by the Gospel."[41] When all necessary deductions have been made for their faults, it remains that the leading characters of the Old Testament display numerous Christian graces, such as humility, fidelity, purity, kindness, gratitude, faith, piety, unselfishness, love. Their life-stories have and will ever have remarkable didactic value. There is nothing which can be substituted for them in religious instruction.

Also, the Old Testament has marked religious value for our day because of its rigid demand for pure spiritual religion, its fearless fusion of religion and ethics, and its unshrinking application of ethical religion to all areas of life. These, we readily recognize, were the characteristic emphases of the Hebrew Prophets. How up-to-date are the Prophets! There is a sense in which they are more modern than the Apostles. They "breathe a freer air." Most of them lived in a day when the nation was still intact. They faced the many problems created by the political relations of their time and by a civilization that was being slowly undermined by sinister forces. They confronted such evils as materialism, commercialism, concentration of wealth and power in the hands of a privileged few, cruel luxury and helpless poverty, governmental corruption, grossest immorality, and heartless ceremonialism. The nation had lost its grip on God. The popular idea of religion was: "Be conscientious and punctilious about the externals, and then do as you please." Against such flagrant abuses and wrongs the Prophets lifted their voices with one accord. They condemned cold religious formalism and emphatically declared that God desires "the service of the heart . . . accompanied by integrity of life."[42] They made religion an inner experience which determines the whole sphere of one's activities. Unhesitatingly they proclaimed that religion and righteousness are inseparable. Fearlessly and unflinchingly they applied morality to all areas of life—individual, social, national. No peddlers of pious piffle for popularity were the Prophets, but powerful preachers of the eternal principles of true religion and righteousness! Their flaming messages on

[41] Driver, S. R., **Higher Criticism,** p. 86.
[42] **Ibid.,** p. 86. Cf. Is. 1:10-17; Am. 5:21-24; Mi. 6:6-8.

individual, social, and national righteousness will never lose their appropriateness or their pungency. All of us, but especially those of us who have been set apart for the sacred work of the Gospel ministry, need to go often to the Hebrew Prophets. The prophetic literature of the Old Testament has no equivalent in the New Testament and is worthy of our most careful and most diligent study.

It is impossible to speak too glowingly of the religious value of the devotional literature of the Old Testament. We refer particularly to the Psalms. Johannes Arnd said: "What the heart is to man, that is the Psalter to the Bible." Dean Stanley declared: "There is no one book which has played so large a part in the history of so many souls." The Psalter is a mirror of the Hebrew heart in all of its intimate relations with the loving and eternal God over a long period of personal and national vicissitudes. In it "the ripest fruits of Israel's spiritual experience are gathered together, and the religious affections find their richest and completest expression." In it "the soul is displayed in converse with God, disclosing to him, in melodious accents, its manifold emotions, its hopes and fears, its desires and aspirations." In it we hear "the voices of despair and distress, of confession and supplication, of confidence and faith, of yearning for God's presence and spiritual communion with him, of thanksgiving and exultation, of adoration and praise; we hear meditations on the great attributes of the Creator, on his hand as seen in nature and history, on the problems of human life and the pathos of human existence."[43] Because of the wide range of its sympathy, the sublimity of its faith, and its unsurpassed moral and spiritual quality the Psalter has made for itself a unique place as the devotional manual of humanity. It is not likely to be dislodged from that exalted position. It has a perennial power as the epic of the inner life, as the "language of the soul pouring out its innermost self to God."[44] It is quite suggestive that the Psalter is frequently bound up with copies of the New Testament. It belongs "almost more truly to the Christian

[43] Driver, S. R., **op. cit.**, p. 82.
[44] Kirkpatrick, A. F., **op. cit.**, p. 133.

than to the Jewish Scriptures."[45] The New Testament does not contain its counterpart.

Although we have barely touched the outer fringes of the subject, it should be clearly evident, in the light of what has been said, that, as the record of God's self-revelation through religious experience, the Old Testament has inestimable value for our day.

Moreover, the Old Testament has value for our day by reason of *its relation to the New Testament.* Although it is not true in any rigidly mechanical sense, it is nevertheless quite true that "Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet." The connection between the two Testaments is of a vital and organic character. They stand in a single line of development. George Adam Smith wrote:

> "The Old Testament, we cannot too often remember, lies not *under* but *behind* the New. It is not the quarry of the excavator or archeologist—a mere foundation packed away out of sight beneath the more glorious structure which has been reared upon it." But rather it is "the 'Hinterland' of the New: *a part of the same continent of truth,* without whose ampler areas and wider watersheds the rivers which grew to their fulness in the New dispensation could never have gained one-tenth of their volume or their influence."[46]

To seek to separate the New Testament from the Old would be, in the words of Adolph Deissmann, "like cutting the vine away from its roots."[47] Since there is such a vital, organic relation between the Old and the New Testaments, it is obvious that a knowledge of the former is absolutely indispensable to a proper understanding of the latter.

Indeed, how can we expect to understand the New Testament apart from a knowledge of the Old? How can we expect to understand the many references to the Old Testament which we find in the pages of the New Testament. There are

---

[45] McFadyen, J. E., **op. cit.,** p. 352.
[46] **Modern Criticism and the Preaching of the Old Testament,** p. 3f.
[47] **The Religion of Jesus and the Faith of Paul,** p. 70.

not less than five hundred quotations from the Old Testament in the New.[48] In addition to these, there are numerous allusions to Old Testament persons, incidents, and institutions. We cannot hope to understand these various references unless we know something about the Old Testament.

How can we expect to understand the language of the New Testament apart from a knowledge of the Old Testament? Just how much influence the Old Testament exerted on the New in the realm of language is a highly controverted question. It is clear, however, that the Greek Version of the Old Testament (LXX) was familiar to and thoroughly known by the New Testament writers; it is also generally agreed that that Version had a real influence on the language of those writers. Assuredly, they wrote in the vigorous Greek Koinē; but the influence of the Old Testament on their vocabulary, especially in the area of religious and theological terminology, was marked and fundamental. H. A. A. Kennedy said:

> "The early Christian writers, being almost all Jews, retained a Hebrew colouring throughout their thought. There was a basis of Hebrew ideas beneath the new superstructure. Accordingly, even in the case of purely Christian conceptions, it was thoroughly natural for the New Testament writers to frame their language on the analogy of the existing theological vocabulary which they found in the Greek Version of the Old Testament."[49]

It follows, therefore, that a knowledge of the Old Testament is essential to New Testament exegesis if the latter is to be of the highest order.

In the third place, how can we expect to understand the atmosphere, the background, the life, the people of the New Testament apart from a knowledge of the Old Testament? "The nerve-threads of all that world of the first Christian generation," writes MacDonald, "run back into the Old Testament."[50] The men and women who people the pages of the New Testament were Jews, for the most part, and they

[48] Toy, C. H., **Quotations in the New Testament**, p. 383ff. Dr. Toy lists approximately six hundred such quotations.
[49] **Studies in New Testament Greek**, p. 94f.
[50] MacDonald, D. B., **op. cit.**, p. 220.

had been trained by and nurtured on the Hebrew Scriptures. Their thought patterns, their reactions to life, their motives in service, their beliefs, their expectations—all of these were basically Jewish and were related in a vital way to their Sacred Writings and to their national history. How can we hope to understand the man Jesus, or the Apostles, or Paul, or the author of Hebrews—their environment, their psychology, their theology—if we are not familiar with their Bible and the national history which it records?

> "There is not a page in the New Testament which will not clothe itself in fresh beauty and power when it is historically related to the antecedent life and thought of the Jewish people."[51]

Further, how can we expect to understand the great doctrines of the New Testament apart from a knowledge of the Old Testament? Take, for example, the New Testament doctrine of immortality. We cannot fully appreciate it or completely comprehend it until we have gone back to the Old Testament and studied it in its beginnings. We must realize in some measure what an awful weight the mystery of the grave pressed upon the souls of the Hebrews. We must get their conception of Sheol, a shadowy sort of semi-existence referred to as the land of "forgetfulness,"[52] of "silence,"[53] and of "destruction."[54] We must hear the Psalmist crying out:

> "O spare me, that I may recover strength,
> Before I go hence and be no more."[55]

We must listen to the tender voices of those saintly souls whose hearts trembled with hope in the God who had been the light of their lives. We must catch the triumphant tones of those brave spirits who dared to defy death because they refused to believe that it could break their glorious fellowship with God through faith. We must watch the hope of resurrection grow through struggle until it emerges as a radiant assurance in Christ who plainly and eternally robbed the grave of its victory. It is one of the most thrilling stories in

---

[51] McFadyen, J. E., **op. cit.**, p. 533.
[52] Ps. 88:12. [53] Ps. 94:17.
[54] Job 26:6. [55] Ps. 39:13.

the Bible! The case which we have used is not an exceptional case. All the great Christian truths are historically dependent on previous revelations. It is true that "all that is deepest and dearest in our faith comes from the New Testament;" but it is also true that "every truth in the New Testament finds its historical preparation and support in the Old."[56] The roots of Christian teaching go down deep into Hebrew soil, and to understand the whole tree we must study the roots.

But the crux of the whole matter is this: apart from a knowledge of the Old Testament we cannot possibly expect to understand the central, the supreme Figure of the New Testament, Jesus Christ—his person, his life, his work, and the interpretation of these by his followers. Christ does not belong to the New Testament exclusively. He belongs to both Testaments. Both find their unity and justification in him. We cannot understand him apart from the Old Testament, nor can we understand the Old Testament apart from him. As long as he is regarded as the fulfilment of the Messianic hopes of the Old Testament and as long as Christianity is regarded as the climax and culmination of God's revelation, the Old Testament must be regarded as absolutely essential to a right interpretation of the New.

For us, therefore,

> "however incomparable we may believe the New Testament to be, the Old Testament must forever remain indispensable, an integral part of the Christian revelation, containing much which did not need to be repeated in the New Testament, but even when it dealt with characteristic New Testament themes, giving to us the only key by which we are enabled to understand the revelation which came through Christ and the men whom He had trained."[57]

In the words of B. F. Westcott, great New Testament scholar, we know now, with an assurance which cannot be shaken, that the Old Testament is an essential part of our Christian Bible."[58] We are also convinced that, as "an integral part of

[56] McFadyen, J. E., **op. cit.**, p. 359.
[57] Peake, A. S., **The Nature of Scripture**, p. 178f.
[58] **The Epistle to the Hebrews**, p. 492.

the Christian revelation" and "an essential part of the Christian Bible," the Old Testament has a vital message marvelously adapted to the varied needs of our day and wonderfully fitted to appeal to the thought and imagination of our age.

Such, then, is the importance of the Old Testament to our faith, and such is its value for our day. A place corresponding to its importance to our faith and its value for our day should the study of it hold in every school which claims to train men for the Christian ministry and in the schedule of every man who has been ordained for the sacred work of preaching the Gospel of God's grace to a sin-cursed world. It is necessary that we choose a method of study. What method shall we select? We have indicated some of the deficiencies of the old allegorical method. We cannot adopt it. The modern critical method also has its weaknesses. It has gone to extremes as ludicrous and as absurd as those of the old allegorism. We believe that the method which will go further toward conserving all the interests at stake than any other is a sane, reverent, constructive historical approach, tempered by a keen spiritual insight. Such a method will not ignore the findings of sound Old Testament scholarship, nor will it be prosaically blind to the spiritual quality in Scripture. The Old Testament should be studied critically as the repository of a literature and the record of a concrete revelation through religious experience; it should also be studied prayerfully and devotionally as the Word of God to the human soul.

We are aware of the fact that there are problems in the Old Testament. What shall be our attitude toward them? We will not advance the cause of truth by seeking to suppress them. We must face them and try to solve them. We should be open to any ray of light from whatever direction—archeology, literary and historical research, language study, or comparative religion. We have the promise of the guidance of the Holy Spirit in our search for truth.

Our study should be characterized by caution, for manifold are the limitations of human knowledge. It should be characterized by courage, for the ground whereon we tread is firm. We should not be afraid for the truth to be told about

the Old Testament. It contains God's eternal Word to man. "The grass withereth, the flower fadeth; but the Word of our God shall stand forever."[59] For more than two thousand years that Word as revealed in the Old Testament has been speaking to the hearts of men and transforming their lives. Men's ideas about its origin and composition have changed with the passing years, but the great Sun keeps shining, shedding abroad its light and warmth and attracting men to it. Men have turned the fiery blasts of hatred and diabolic malice against this rugged Rock of Ages, but it still stands, offering shelter and security to the distressed soul. "THE WORD OF OUR GOD SHALL STAND FOREVER!"

[59] Is. 40:8.

PRINCIPAL WORKS CONSULTED

Driver, S. R., Higher Criticism, 1912.
Eiselen, F. C., The Christian View of the Old Testament, 1912.
Fosdick, H. E., Modern Use of the Bible, 1925.
Grant, W. M., The Bible of Jesus, 1927.
Irwin, W. A., American Journal of Semitic Languages and Literatures, (article, April, 1938).
Johnston, H. A., Bible Criticism and the Average Man, 1902.
Jordan, W. G., Biblical Criticism and Modern Thought, 1909.
Kent, C. F., The Origin and Permanent Value of the Old Testament, 1906.
Kirkpatrick, A. F., The Divine Library of the Old Testament, 1891.
Knopf, C. S., The Old Testament Speaks, 1934.
MacDonald, D. B., The Hebrew Literary Genius, 1933.
McFadyen, J. E., The Approach to the Old Testament, 1926.
McFadyen, J. E., Old Testament Criticism and the Christian Church, 1908.
Orr, James, The Bible Under Trial, 1908.
Peake, A. S., (Ed.), The People and the Book, 1925.
Peake, A. S., The Nature of Scripture, 1922.
Peake, A. S., The Bible, 1914.
Rice, J. A., The Old Testament in the Life of Today, 1922.
Smith, G. A., Modern Criticism and the Preaching of the Old Testament, 1901.
Smith, T. J., Studies in Criticism and Revelation, 1925.
Swete, H. B. (Ed.), Cambridge Biblical Essays, 1909.
Sypherd, W. O., The Literature of the English Bible, 1938.
Toy, C. H., Quotations in the New Testament, 1884.

The Apostolic Band

By W. T. Whitley, LL.D., Chelmsford, England

During the Lord's ministry, he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons. His last day on earth was signalized by meeting the apostles whom he had chosen, and giving them a new commission, to be his witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. Peter felt that Judas had forfeited his place among them, and indeed the second list early in Acts—significantly styled "The Acts of the Apostles"—shows only eleven together, so that he suggested a twelfth to be chosen, and this was done. The qualification he proposed was that candidates must have kept company with them from the baptism of John till the Ascension, while the duty of the apostleship would be to witness to the resurrection. His proposal was acted on, and a successor was chosen. Thus the 120 who formed the nucleus of the church accepted the principle of a collective testimony. Within ten days the first witness was given, and the converts were numbered by thousands. All that believed held together, continuing in the teaching and the fellowship of the apostles. This close contact is emphasized repeatedly.

The comradeship thus ensured was valued even in new churches quite outside Judaea and Samaria. When brethren at Antioch were perturbed by visitors from Jerusalem, they sent a deputation about the question to the Apostles and Elders. The Apostles and the Elders met, and on the advice of James, who held neither office, they sent a deputation carrying an official letter from the Apostles and the Elder brethren. Judas and Silas held an apostolate for this limited purpose, and the use of this phrase will receive attention presently. Silas went on with Paul through Galatia, delivering the decrees ordained by the Apostles and Elders. To the Thessalonians they carried traditions and urged them to adhere to these. Corinthians afterwards plumed themselves on holding fast the traditions as Paul had delivered them. These included details about the Last Supper, and that Christ died for

our sins according to the Scriptures, was buried, and appeared to many, named at length, including the Twelve, All the Apostles.

This letter was not joint with Silas. He had been with Paul at Corinth, but Paul's withdrawal from the synagogue with its ruler, Crispus, seems to have involved a division of labour, with Silas remaining to minister to the Jewish section. It is never hinted that Silas gave any testimony to the Resurrection at first hand, which was the duty of the Apostolic band. Paul once again alluded to such continuity when writing to the Romans and thanking God that they heartily obeyed that form of teaching to which they were delivered; but this is not exactly "which was delivered to them." Though he did not here use the word Tradition, he did insist that the Corinthians should conform to the customs of the churches, and later on he blamed those who followed the tradition of men rather than Christ.

Yet while Paul thus far endorsed the value of continuity, it is clear that when he parted company successively with Barnabas and Silas, he was incompetent to give more than second-hand testimony as to the teaching of Jesus. He was quite aware of this, reminding the Corinthians that he had limited himself to preaching Christ as crucified. It is equally clear that his teaching differed considerably in form from that of Jesus as recorded in the gospels. Its content may be based on what Jesus had taught the disciples after the resurrection, but if he had listened to them teaching, it was with a hostile mind. After his conversion he met only Barnabas, Peter and James, for a fortnight. It was fourteen years before he revisited Jerusalem, and then he told the leaders what he was accustomed to preach, instead of asking what they preached. Indeed he both disclaimed receiving anything from them, "but contrariwise;" and he publicly rebuked Peter at Antioch for his behaviour there, which was dividing the church. Though James and Peter and John did acknowledge Paul and Barnabas to be missionaries to the Gentiles, the title Apostle was not used, and they reserved to themselves the mission to Jews. One result was that at Corinth there was grave danger

of a split, some priding themselves on being converts of Paul, others of Apollos, others of Peter, others of Christ (through his brother James sending Silas?). Nowhere is there any sign that Paul was recognized as a member of the apostolic Band, by them or by any one else. He had to argue that his own converts ought not to question his apostleship, even "if to others I am not an apostle."

The mere word Apostle was very rarely used among Greeks; it had been used once in the Jewish translation into Greek by a prophet, "I am a Messenger of heavy tidings." In such a wide sense Paul used it about Epaphroditus, a messenger of the Philippians, about some one commissioned by some churches to travel with him, with whom he joined another and set both on to organize a collection. In this general sense, even Jesus is termed an apostle of God. Luke used the corresponding verb about Peter and John, commissioned by the Apostles to Samaria, about Hananiah of Damascus, commissioned by the Lord to welcome Saul, about the two men sent from Joppa to Peter, about the three men sent from Caesarea to Peter, about Barnabas, commissioned first by the church at Jerusalem, then along with Saul by the church at Antioch (as bidden by the Holy Spirit), about Judas and Silas sent by the Apostles and Elders to Antioch, about the sergeants of Philippi sent by the magistrates to Paul and Silas, about Timothy and Erastus sent by Paul to Macedonia. Luke also reported Paul as narrowing it down to his own express commission from Jesus to the Gentiles.

Paul used the title Apostle in this religious sense, about himself Silas and Timothy, as Apostles of Christ; also about Andronicus and Junias, "of note among the Apostles." He decried men who fashioned themselves into Apostles of Christ, declaring them false apostles. Thus he steadily claimed that he was an Apostle commissioned direct by the Lord, but he never claimed to be one of the apostolic Band. And while he was willing to term James an Apostle, for the risen Christ had appeared to him, yet as James had distinctly not kept company with his Brother ever since the baptism of John, so he did not fall in the class of those whom Peter regarded as eligible to fill vacancies.

Consider then the original Twelve, of whom there are two early lists. Mark gives their names; Judas was a man of Kerioth, in Judaea, but all the rest seem northerners; Andrew and Philip bore Greek names, and an anecdote in *John* shows they were approachable by Greeks. Just before Pentecost, a second list is given; instead of Thaddaeus we meet Judas the son of James. It is possible that Jesus himself had made this change, and so it would be taken for granted that vacancies might be filled. Peter certainly found general assent to this without asking if it was God's will, though he did ask which of two candidates should replace Judas. Since there were about 120 disciples then at Jerusalem, and above 500 met Jesus in Galilee after the resurrection, there must have been many who were eligible on Peter's terms, to fill future vacancies. The only names we can guess at were Andronicus and Junias, "apostles," who had been in Christ before Paul, and Mnason the early disciple, host of Luke, who however does not term him an apostle.

The Band was considered collectively important. Mark nine times used the title The Twelve; Paul reminded the Corinthians how he had heard and had told them that Jesus appeared to the Twelve, a title varied presently to "all the Apostles;" Luke gave details of the first meeting with the Eleven on Easter Day; in *Matthew* we read of the Eleven keeping an appoinment in Galilee, when some doubted, but Jesus did not replace them, or Judas; in *John* there are anecdotes of meeting the Eleven without Thomas, and again with him. All these incidents look at the Group; the next few years show its importance collectively.

On Pentecost, when all (the 120?) were together, Peter stood up with the Eleven, and appeal was made to him and the rest of the Apostles. The converts continued in the teaching of the apostles; they did many wonders and signs; Peter and John when released came to their own company. The apostles gave their witness to the resurrection with great power; they received the gift of Joseph, they conferred on him a new name Barnabas, they received the gift of Ananias, they did more signs and wonders; they were all imprisoned,

were all brought out and were forbidden to resume preaching in the temple, they defied the order to be silent, they were beaten and released again. So important did the Twelve feel their teaching and preaching that they proposed a new body of Seven to attend to business, and the apostles laid their hands on the men chosen. When persecution arose and the church scattered, the apostles stayed in Jerusalem; when Philip won converts in Samaria, the apostles sent Peter and John to look into the matter. Similarly when Gentiles at Caesaraea were won, it was reported to them, and Peter was asked to explain; thus they collectively examined the conduct even of their leader.

Another breach in their number was made by the execution of James the son of Zebedee, but nothing is said as to his place being filled. The church throughout Judaea and Samaria and Galilee had now developed its own officers, Elders with James the Lord's brother. So when trouble broke out at Antioch, that church sent a deputation to the Apostles and Elders, and after a debate in which "Symeon," Peter, and James took part, the Apostles and the Elders sent an official letter as from the two classes. With the delivery of this in Antioch and in Galatia, the Apostles drop out of Luke's story. He had mentioned them 27 times collectively; there can be no mistake as to the influence exerted in this period by the group, even though not all were present on each occasion—somewhat like a modern body of company directors.

Though their numbers must have constantly been depleted by death, and the numbers present at any time have been fewer as some of them travelled to evangelize or inspect or organize, yet when Peter sent a circular to the Jewish-Christians of Anatolia, he put in the forefront that he was an apostle, though he did not claim to write in the name of the Twelve. *Matthew* mentions the Twelve four times, before the last supper; the most pertinent passage is the promise that when the Son of man should come in his glory, they should sit on twelve thrones to rule the twelve tribes of Israel. For their ordinary earthly duties, there is nothing beyond the well-known commission at the end of the gospel: this is re-

garded by many as an addition since the time of Eusebius, but when Jerome was translating the Aramaic version of this gospel, a copy of which was in the library Eusebius founded, he said nothing about its absence, though he was commenting on the differences. This edition, used by the Jewish-Christians of Syria who spoke Aramaic, was entitled by some of them "According to the Apostles." James, head of the church with its farflung members, in a circular like that of Peter, never alluded to them, only to elders. His brother Judas in a hasty note dashed off while he was preparing another pastoral, evidently after the murder of his brother, wrote of the apostles as though they were dying out or scattered, so as no longer to be functioning as a body; and this is echoed in II *Peter,* "Remember . . the commandment of the Lord and Saviour through your apostles." In *Hebrews,* which dates itself as nearly forty years after the death of Jesus, there is no reference at all.

While thus the historic Twelve faded away, their Band was receiving new tributes in a rather unexpected quarter, the province of Asia. Paul sent a circular to the Gentile Christians there, and reminded them that they were built on the foundation laid by the Apostles and Prophets. John at Patmos sent another circular to several churches in Asia, in which he warned against those who called themselves Apostles when they were not. He invited rejoicing over the (future) fall of Babylon by "ye Apostles," almost as if they were of a past age; and he echoed Paul in describing the foundations of the New Jerusalem as named after the Twelve Apostles of the Lamb. From that same Asia came forth another account of Jesus, by a most intimate friend; *John* tells how the Lord at the last supper reminded them they were appointed to go and bear abiding fruit, and promised that the Spirit of truth should guide them into all the truth.

There are other allusions to the separate apostles, and to all collectively, in various writings of the next few centuries. These are worth some attention, not indeed as though they give information on which we can certainly rely, for some are quite incredible; but they do show what people were thinking

about the Twelve, in later ages, and in different parts of the Christian world.

First, writers of Palestine, Syria and eastwards. A very early little manual has three sentences about apostles as still known, travelling between the churches, staying one night or even two, receiving only lodging and food. These apostles are evidently survivals, increasingly rare. The book has titles, probably later than itself, such as The Teaching of the Twelve Apostles; the titles show a sense of them as a Band.

That manual was known to Ignatius, bishop of Antioch. He sent letters to various churches, praising the Ephesians for continuing in the same mind as the apostles; and he reiterates to the Magnesians, the Trallians, the Philadelphians, the Smyrnaeans, that the Elders in each church were to be regarded like the Council of the Apostles.

Edessa was capital of a border state. Christians there cherished the idea that their predecessors had invited Jesus to come to them, and that after the resurrection Thomas had sent one of the Seventy named Addai, a native of Caesaraea Philippi. Addai declared he was chosen by the Lord "with my fellows, to be a preacher;" that different spheres were allotted to different men, such as Rome to Simon, Ephesus to John, India to Thomas, Assyria to himself; and he spoke of his "fellow-apostles." Thus while the idea of a collective band was familiar, the band numbered at least Seventy, not only the Twelve.

An Aramaic book entitled the "Teaching of the Apostles," not at all the same as the Greek book already noticed, sums up their teaching in 27 items, and tells how after their death their teaching was handed on through guides and rulers; it emphasizes that one truth was proclaimed by all, and sets out their ten regions evangelized by different men. Addai is termed "the Apostle, one of the 72 Apostles." Luke is termed an apostle, who worked at Byzantium as far as the Danube; Antioch and Syria and Cilicia and Galatia were the first field of Peter; James was the ruler and guide for Palestine, Phoenicia and Arabia; India and neighborhood fell to Juda Thomas. All these regions were "allotted." Paul is ignored.

An early book entitled the Acts of Thomas, which contains many credible stories, with accurate touches about a king near Cabul and the Indus river, opens thus: "At that season all we the Apostles were at Jerusalem; Simon which is called Peter and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus and Simon the Cananite, and Judas the son of James. And we divided the regions of the world, that every one of us should go unto the region that fell to him, and unto the nation whereunto the Lord sent him." This book contains warnings against false apostles, but it never suggests any collective action after their dispersal as missionaries.

A novel termed the Recognitions of Clement, represents its hero travelling with Peter, and reporting to James at Jerusalem an address which Peter gave at Tripolis. It closes with the warning, "Believe no teacher unless he bring from Jerusalem the testimonial of James the Lord's brother, or of whomsoever may come after him . . let no prophet or apostle be expected besides us; we Twelve Apostles preach the words of our Lord who chose and sent us."

The greatest thinker of the third century was Origen, born at Alexandria where he lectured even as a youth, and won such fame that he was invited to Arabia and to Greece. He finally settled at Caesaraea. Among his hundreds of works was a complete Christian philosophy, what would be called by later ages a Body of Divinity or a Theology. In its preface he set forth that the teaching of the Church had been transmitted in orderly succession from the apostles. He distinguished three fundamental doctrines they taught, as to the Father, the Son, the Holy Spirit; next he added one other point of theirs; then drew a line before he stated five more points as the teaching of the Church, developed since from the Apostolic Teaching. In another treatise he answered point by point the attack on Christianity made by Celsus, facing the slur that the apostles were persons of notorious character; at some length he expounded that it was by help of the Holy Spirit they taught Christianity, and succeeded in leading others to embrace the word of God.

A very different compilation entitled the "Apostolic Constitutions" was so edited that it professed to be issued by the apostles themselves; though it merely shows how some Christians in these parts, fourth century Greeks, thought about Christ; the bishop of Caesaraea had been careful to warn that these Greeks had no continuity with the original church at Jerusalem. The book has constant phrases like, "When we went forth among the Gentiles to preach the word of life . . . We also say." After warning against false apostles, "We who are now assembled (12 names) with James the brother of the Lord and bishop of Jerusalem, and Paul the teacher of the Gentiles, the chosen vessel, all met together, have written to you this Catholic doctrine for your confirmation."

Thus the very district where the apostles were called, and where they did teach, where they held together for many years, retained a lively recollection of their importance, and even elaborated a conception of their collective authoritative importance to guide.

Next we turn to the province of Asia, where the gospel was taken first by Prisca and Aquila of Rome, by Saul of Tarsus, by Apollos of Alexandria, but not for some while by any of the Twelve nor by their emissary Silas. This province became the seat of the Empire even before Constantine; it had already won a leading position in Christian circles, so that council after council was held, as at Nicaea, Ephesus, Chalcedon. What was the earlier opinion there as to the Twelve?

Papias of Hierapolis attached great importance to them, and as there were no books to inform him, he was at pains to gather oral information about what the Elders Andrew, Peter, Philip, Thomas, James, John, Matthew or others had said, and what Aristion and the Elder John, were still saying. So authoritative did he think them that he attributed the first gospel to Matthew (without stating his informant) and accounted for the value of *Mark* by saying that it was really due to Peter's stories. He does not seem to have had the idea that the information which he liked from peoples' lips, and which he wrote down for publication, was just as good when the informants wrote it down for themselves. Yet while he men-

tions by name seven of the original disciples, he does not hint that they had any collective value, which is the point now being tested.

In this same period and district, Polycarp of Smyrna was executed. In an account circulated just afterwards about "this apostolic and prophetic teacher," it was said that he now was glorifying God "with the apostles and all the righteous."

A lad who had known Polycarp, Irenaeus, settled for his life's work at Lyons. He was so concerned with teaching that was fanciful, with no solid foundation, that he wrote a long treatise against heresies. He therefore referred to "All the Elders . . John and the other Apostles . . the only true and life-giving faith, which the Church has received from the Apostles," elaborating a chain of some men who had handed on "the ecclesiastical tradition from the Apostles, and recounted what he had "heard from an Elder who had heard it from those who had seen the Apostles," and to the reasoning of "an Elder, a disciple of the Apostles."

A very opposite view was held in Pontus, a province with Jewish Christians to whom Peter had sent his circular letter. Marcion, disliking the way in which Jewish teaching was leavening Christian, discarded all the Old Testament, and edited for his adherents the gospel according to Luke, and some letters from Paul, which he called "The Apostle." Of the Twelve he said as little as possible, and had no particular respect for them. These views were welcome in a large circle, in many parts of the Empire.

Some one who saw the value of a chain of witnesses, and wished to guard against Leucius a former companion of the apostles, borrowed the name of Melito, who had been a real bishop at Sardis, and had done good literary work. The novelist wrote an account of the last days of Mary the mother of Jesus, with this climax, "All the Apostles were lifted up on a cloud and caught away from the places where they were preaching, and were set down before the door of the house wherein Mary dwelt." After the burial, the Lord came to the tomb, and reminding them of his promise that they should sit

and rule the twelve tribes, he asked what they wished him to do with the body of Mary; they advised that she be taken rejoicing into heaven. This was done, and then the apostles were taken up on clouds and returned every one to the lot of his preaching. To this "allotment" references are found in many books; indeed one was written on the topic. But evidently if they dispersed, their collective action must always have been rare and miraculous as on this occasion.

Thus in Asia we can see how the respect due to the apostles grew rather steadily, how increasing claims were made for them till a forger traded on their reputation, and another man in disgust repudiated them entirely.

This story about Mary proved very popular, and another account of the incident was circulated in five languages; the Latin states that the Twelve Apostles carried her body on a bed to Gethsemane and buried it there, then sent forth an account of her latter days.

The so-called "Preaching of Peter" tells how the apostles were to spend twelve years with Israel, then go and preach throughout the world; this came to be generally believed. This book, perhaps made in Asia, circulated in Syria, and was much esteemed in Egypt. To the valley of the Nile we look next.

Here the early teachers were decidedly independent. When there were philosophers speculating about Christ, and Clement of Alexandria gave saner teaching, he barely mentioned the apostles, then only as exemplary men.

Another book possibly written in Asia about A. D. 160, was termed The Epistle of the Apostles, and it became very popular up the Nile. A version is still found in Abyssinia, in the old Coptic tongue, the speech of the peasants. It opens: "The book which Jesus Christ revealed unto his disciples, and how that Jesus Christ revealed the book for the Company of the Apostles, the disciples of Jesus Christ." Another book in this language is chiefly concerned with what Bartholomew saw in heaven during the week after the resurrection; it says that the reason Thomas was absent from the Eleven was that he had been called away to the death-bed of his son.

Thus the educated Greeks of Alexandria show very little interest in the Twelve, but the natives were told about them, as a Band.

The province of Africa, round the modern Tunis, had a converted laywer named Tertullian, who was very clear in stating issues. Like Irenaeus, he wished to refute fresh opinions, and he wrote a thoroughly legal treatise elaborating his test: None ought to be received as teachers than those whom Christ appointed . . all other doctrines than those derived from them, proceed from falsehood. He was acute enough to see that the case of Paul needed special handling; and as his letters were already in high repute, and came to be included in a bound volume from which repeated quotations were made, he discussed the authority of Paul at length. A generation later, bishop Cyprian used this theory most amusingly: "They who are at Rome do not observe those things which are handed down from the beginning, and vainly pretend the authority of the Apostles," as he proved. Cyprian however started a new theory, not as to doctrine, but as to government. From the commission to Peter, "through the changes of time and successions, the ordering of bishops and the plans of the Church flow onwards, so that the Church is founded upon the bishops and every act of the Church is controlled by these same rulers." He elaborated this theory in a treatise. "The rest of the Apostles were also the same as was Peter, endowed with a like partnership both of honour and power."

A later writer, Lactantius, dealing with history, made two exact statements: The Apostles dispersed to preach, and for 25 years occupied themselves in laying the foundations of the Church in every province and city: Previously they were ordained and fitted by Christ to preach his doctrine, and regulate all things.

From Italy nothing early is known except at Rome, and that was chiefly in the period when the church there still worshipped in Greek. A slave named Hermas had visions which were accepted by the local elders as genuine. The Church herself expounded one vision about herself, as a tower. She was composed of apostles, bishops, teachers, deacons. An-

other vision showed this in long detail; the Church was of most ancient date; the lowest course of stones in the tower was laid on the ancient Rock, the eternal Son of God, older than the creation. The builders were six glorious angels who guard him. On the Rock were built first a generation of Ten; then a second generation of 25 righteous men; then 35 prophets and ministers of God; then 40 apostles and teachers of the Son of God. These forty, after they had fallen asleep in the power and faith of the Son of God, preached also to them that had fallen asleep before them, and baptized them. In a bewildering mass of detail and vision, this seems the only point in which the apostles have any special duty, whereas prophets figure constantly. Thus the apostles are coupled with other teachers of their time, and number not twelve, but forty.

This book of Hermas was circulated by the church of Rome very widely, through Clement, whose duty it was to communicate with other churches. He also wrote at the bidding of the church a letter to the church at Corinth, in which he states a different theory: "Christ was sent forth by God, and the Apostles by Christ; both things were done according to the will of God. Having therefore received their orders . . they went forth proclaiming that the kingdom of God was at hand . . . They appointed those (officers) already mentioned, and afterwards gave instructions that when these should fall asleep, other approved men should succeed them in their ministry."

The most learned man at Rome was Hippolytus. He gave a list of where each of the thirteen apostles (including both Matthias and Paul preached, and what happened to each of "the Seventy Apostles." He is supposed to have written Greek verses on the Books of the New Testament, known only in a Latin translation, which contains the following story. "When John the disciple was consulting with his fellow-disciples and his bishops, he said, Fast with me three days, and let us tell one another what shall be revealed to us. That night it was revealed to Andrew of the apostles, that John should describe everything in his own name, and all should

certify." This opinion is clear enough, and is buttressed by a reference to "What we saw with our eyes and heard with our ears and handled with our hands, these things have we written." But the value of the opinion is of the same value with other statements in the list, that the blessed Apostle Paul followed the example of his *predecessor* John in writing to seven churches; and that Luke's book tells the Acts of *all* the apostles.

Thus the evidence from Rome is decidedly conflicting as to the estimates of the Twelve. One book remains, of another kind and a different outlook, the Apocalypse of Paul. This can be read in Syriac, in Coptic, in Ethiopic, and it was so popular in Latin that Pope Gelasius had to warn against it. It is the one striking exception to the idealizing of the Twelve, who at many places in the book where we should expect them, are not mentioned; in this respect it resembles the visions of Hermas. Evidently in the fourth century, to which this book is attributed, there was one author who had a bias against them, as was rather understandable if his intention was to extol Paul.

He however was an exception, for in the circles that counted, they were increasingly respected, as a Band. We have seen how a very early Syrian manual was entitled the Teaching of the Apostles, and from that time their reputation grew till in the West, out of a confession made by candidates at their baptism, was evolved what we know as the Apostles' Creed.

While all this evidence oustide the New Testament itself is strange to many, and parts of it are absurd in themselves, yet we may turn back from this growing reverence for the apostolic band, to the sober facts. The Twelve did render good service in the early days; they were not perfect men: it has been said of three women,

> Not they with trait'rous kiss their Saviour stung,
> Not they denied him with unholy tongue;
> They, while apostles shrank, could dangers brave,
> Last at his cross, and earliest at his grave.

But the Twelve had been trained by him who chose them. "Enlightened in mind, endowed with a charity wide enough to embrace all mankind, having their conscience tremulously sensitive to all claims of duty, yet delivered from all superstitious scruples, emancipated from the fetters of custom, tradition, and the commandments of men, and possessing tempers purged from pride, self-will, impatience, angry passions, vindictiveness, and implacability." They were endowed with power for their mission:

> Where is that fire which once descended
> On thine apostles? Thou didst then
> Keep open house, richly attended,
> Feasting all comers by twelve chosen men.

For their remaining days, which for young men might well be long, they steadied the young Church, organizing, inspecting, travelling, counselling, maintaining fellowship. Because of them we can sing,

> We were not by when Jesus came,
> But round us, far and near,
> We see his trophies, and his name
> In choral echoes hear.

Therefore considering the issue of their life, we may imitate their faith, for Jesus Christ is the same yesterday and today, yea and forever.

The Tap Root of Democracy

W. R. Cullom, Wake Forest, N. C.

Address opening conference of the Education Commission of the Southern Baptist Convention, at Ridgecrest, August 20, 1941.

The theme of the session of the Commission being *Christian Democracy,* it has seemed to me that I could not do better than to direct your attention to what I am calling *The Tap Root of Democracy.* And let me remind you at once that this tap root runs back into and finds its primary support in man's relationship to God. In other words, there is no such thing as democracy apart from religion. When I first began to observe that the teaching of John Calvin had given rise to democracies, it seemed a rather queer coincidence. On first thought one might think that Calvin's conception of God and of man's relationship to Him would tend to generate and develop the aristocratic concept of man in his relationship to his fellows. My experience with life, however, coupled with my little knowledge of history, has taught me that such is by no means the case. On the contrary, it has become apparent to me that the more exalted the conception of God that controls men's thinking, the more the artificial distinctions that tend to separate men into distinct groups and special classes tend to disappear. A high conception of God has a strong tendency to bring men to stand on a common level in their relationship to one another. In thinking, then, of the tap root of democracy, we should keep before us always the perspective of man in his relationship to God and to eternity.

In this connection there are three observations that may be made:

1. *The individual person is the ultimate unit in God's universe.* God's first question to his straying, sinning child was, *"Where art thou?"* When this straying, sinning child is pictured as returning to his father, it was with the humble confession, *"I have sinned."* When Israel's greatest king had sinned against God and against his fellow man, there was no

forgiveness and no reconciliation until he said, "*I* have sinned and done this evil in thy sight." It was a great truth uttered by the tramp who had slept in the woods all night, who arose next morning, rubbed his eyes, and wrote on a piece of plank these words: "I am but one in this great world. But, *I am one.* What I can do I ought to do, and what I ought to do, by the grace of God, I will do." When we examine the pages of the New Testament, we see that each man stands before God an essential unit in his own right. To the extent that men recognize this fact and adjust themselves to it, to that extent will they find themselves realizing and fulfilling the original purpose of their creation. "There is joy in the presence of God over one sinner that repenteth more than over ninety and nine just persons that need no repentance." The individual soul is the ultimate unit out of which God is building his Kingdom.

2. While this is true, it must also be kept in mind that *men sustain such a fundamental relationship to one another that each man has an inescapable obligation to his fellows about him.* God's second question to his straying, sinning child was, "Where is thy brother?" It is a very severe indictment against the elder brother in the parable already referred to when it was said, "And when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, 'Thy brother is come, and thy father hath killed for him the fatted calf because he hath received him sound.' And he was angry and would not go in" (Luke 15:25-28). From the days of Cain and Abel to this present day, two directly opposing theories as to men in their mutual relations have been seen in the world. One looks upon men, women and children as means to an end, and that end is that they may be exploited in a thousand ways for personal gain, personal pleasure, and personal promotion. The other theory thinks of every man, woman and child as a supreme end in himself and herself, and that supreme end is the glory of God in the salvation of each of these individuals in the largest, fullest, and richest sense of the word salvation. These two conceptions are as far apart as the heaven and hell of the Apocalyptic seer, of Dante, of

Milton, or of all of them combined. When our Lord gave his statement as to the greatest of all the commandments, he could not stop with his statement as to man's relationship to God. He felt compelled to pass on and say, "The second is like unto it, viz., Thou shalt love thy neighbor (thy fellow man) as thyself." Men stand in such a relationship to one another that it may be truly said that "no man liveth to himself." Human beings as such are tied up in a bundle together. They must live together in some way. Is there a principle that should control this relationship? Or, are people to travel the same highway, moving in all directions on high-powered machines without any thought of or regard for each other? Surely, to ask this question is to answer it. What is the obligation that they sustain one to another, and how is this obligation to be met?

3. We note that our theme is to be *A Christian Democracy.* What is a Christian democracy? Without attempting to go into definitions, it seems to me that a Christian democracy will be realized in the earth when all peoples, nations and races can look up to a common God and say, "Our Father which art in heaven, Hallowed be thy name;" and then when these same peoples can look abroad over the earth and say, "Thy Kingdom come. Thy will be done in earth as it is in heaven." Such an attitude toward God and toward the world about them will mean three things (1) That God is recognized and acknowledged as the Father of all men everywhere; (2) that all the peoples of the earth recognize and acknowledge all the other peoples as their brothers; (3) that these two fundamental facts will permeate, will govern, will control, will sanctify, will glorify every relationship in life. It was no accident that when a little girl came to join the church and the pastor asked her how she felt, she replied, "I feel . . ., I feel . . ., I feel like that everybody is kin to me." Whenever this attitude can be begotten and established in all our human relationships, we shall see men voluntarily regulating their conduct toward one another after the manner of such regulation in the ideal family. This is the ideal of the Christian democracy.

It will be seen that what I have said above corresponds in just about every detail with what our Lord meant by the phrase, "The Kingdom of God." This, again, brings us back to our original thesis, viz., the tap root of democracy runs back into and finds its primary support in man's relationship to God. Nor shall we ever see a worthy democracy until men have become properly related to God and to one another in their mutual relationship to God. Hence the great life passion of our Lord as expressed in the pregnant saying, "My meat is to do the will of him that sent me, and to finish his work." Hence also the conclusion drawn by our Lord himself from the parable of the lost sheep; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth."

Some Basic Concepts of Augustine

By T. K. Thompson, Brooklyn, New York

I

Grace the Character of God

Men formulate their ideas of God in terms of their experience of God. Augustine had been a brilliant and ambitious intellectual. He needed and wanted nothing from God. He needed a philosophy and a prominent wife, but he did not need God. He had what was necessary to make a success in his chosen field: a good mind and a ready tongue. While he was in the midst of his rapid rise to a promising career, he had been arrested by a stricken conscience and the voice of God calling him to a life of service in the church. The joy he found in Christ was far greater than anything he had found in the pursuit of philosophy. He spent the last forty years of his life praising God and telling all men of the grace of God, a God who calls men out from their sin into lives of blessedness and joy. The most powerful devotional writing outside the Bible is Augustine's *Confessions,* a book addressed to the God of grace.

Augustine looked within his own soul and there found that his pride was the root of sin. He panted after honors, fame, and the things which would make these possible. He was brilliant of intellect, quick of wit, ready in repartee, charming of person, a favorite of the wealthy and powerful, a leader of men. He lacked nothing, yet he lacked everything. Deep in his heart he knew that he did not have that without which life is but blaring brass and clanging cymbal. In the midst of his calculating drive for worldly honor God had spoken to him through the writings of the Apostle Paul and had called him to a life of abundant labor in Christ. This was the grace of God: that nature of God which did not let Augustine fry in the fat of his own worldly success but called him to the life in Christ. Just as Paul might have become a rabbi like Gamaliel but became the Apostle, so Augustine might have become an orator like Cicero but became the Saint.

Thus Augustine's idea of God was hammered out on the anvil of his own experience in life. It was not an intellectual matter nor was it a matter of practical life; it was a matter of the fact that God had spoken to him in Christ.

Augustine is in strong contrast with Tertullian at this point. Tertullian was the son of a Roman proconsular centurion and was educated in Roman law before his conversion. Naturally of zealous temper, Tertullian quickly laid hold of the legal elements of Judaism and Christianity and made them into a rigorous system of law to be carefully obeyed. In the prosperous and licentious city of Carthage looseness of morals abounded everywhere, even in the church. Nuns attended the public baths. Manufacturers of idols were accepted into the church on the basis that they could not make their living otherwise. Tertullian lashed out against these evils on the ground that they violated the law of God which was revealed in the scriptures. Of course Tertullian believed in the grace of God, but that grace was primarily expressed in God's giving of the law which tells man what to do. For the Roman an authoritative law was the solution to the problem for man. Man was to obey the law of God.

Law works fairly well in dealing with the affairs of men, but when God is thought of in terms of law, it breaks down. God is perfect, and nothing imperfect can stand before him. Man is a sinner, condemned in the light of the law. Something more is necessary, and that something is Christ. And Christ cannot be subjected to law. He is the fulfilling of the law. The thought of God as the Lawgiver is not enough.

While Tertullian thought of God as Lawgiver, Pelagius thought of God in terms of an easy morality. Pelagius regarded the world, as God's creation, as essentially good. Divine grace was seen in life itself, in the rational nature of man, in the image of God in man, in free will, in man's having been given the divine law in the Old Testament, in his having been given the example of Christ. For Pelagius it was comparatively easy to do the will of God. Men could do the will of God apart from the law and apart from Christ. All that was necessary was the right choice. However, Pelagius thought

that Christ greatly helped one to do the will of God because he was an inspiring example of one who was willing to die for what he believed right.

For Augustine this was completely unsatisfactory. From his own experience Augustine knew that man could not do the will of God by his own will-power. He saw in Paul's description in the seventh chapter of Romans a failure of the human will unaided by the special grace of God. Augustine agreed that it would be fine if men could do the will of God so easily, but Augustine thought that the sin in man makes man worship himself rather than God

For Augustine the grace of God meant something more personal and vital than law or morality. Grace meant a special act of God which comes in and helps man in a concrete situation. Apart from this grace everything a man does is tainted with sin. A man may decide to do a deed of charity, but no matter how good the deed may be, he is doing it for the greater glory of himself unless God has given him grace to do this deed. If grace has entered, he is doing it for the greater glory of God. This understanding of grace implies certain things.

For one thing, man deserves nothing from God. God has revealed himself to man through the law and the gospel. Most men therefore know something of God, but knowing God, they glorify him not as God; they change the glory of an incorruptible God into the likeness of corruptible man. Man has attempted to live apart from God, and this attempt is successful: man becomes his own God. "Souls in their very sins seek but a sort of likeness of God, in a proud and perverted, and so to say, slavish freedom." (*de Trinitate,* 1. xi, c. 5). Having cut himself off from God, God lets man have his sins. In this state of living apart from God every motive is ultimately selfish. This life is treason against God; man was made to be the creature of God, and he has tried to become the Creator. Man is a rebel against the very highest authority. He is worthy to be condemned. Far from deserving any gracious gift from God, man deserves nothing but the wrath of God. And tragic though it be, most

men are going to have to suffer the wrath of God throughout eternity. They have asked for separation from God, and, alas, they shall receive it.

On the other hand there are a few, by no means even a majority, of men to whom God gives his grace freely. These few are the elect. They receive the grace of God not because of any merit or any deserving (they are all like the rest of the sinners) but because of the grace of God which is beyond the understanding of men. Those who are elect hear the Word of God in faith; those who are not elect hear the Word of God in unfaith. The grace of God is the only thing that makes the difference.

But this experience of election is not something for despair among those who have not had the experience. Those who have not had the experience of grace are not particularly concerned. They are too busy with the pleasure of this life. They laugh at those who talk about grace; they know that the abundance of a man's life consists in the things that he possesses.

On the other hand, those who have had this experience of grace must witness to the grace of God. This has Augustine done most magnificently in his *Confessions*:

> Great art Thou, O Lord, and greatly to be praised; great is Thy Power, and Thy wisdom infinite. And Thee would man praise. *Confessions,* Bk. I, 1.

But we cannot but ask the question, if God be good, why does he give grace to some and not to others apart from any deserving on the part of the recipient? The answer to this question, which was often put to Augustine, is that the mind of God is inscrutable. There is a point beyond which the mind of man cannot go. We must say at that point, God's ways are not our ways; God's thoughts are not our thoughts. We cannot subject the thoughts of God to any kind of human rationality. We must say that God is more just than any human judge; we must say that God is better than any kind of human good. We must therefore say that those who are condemned, are condemned justly; those who are saved, are saved gra-

ciously. When we reach the end of our understanding we must cry out with Paul:

> O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory forever. Amen. (*Romans* 11:33-36).

What shall we say about Augustine's doctrine of God, a God that arbitrarily bestows his grace on some and not on others, a God who is more interested that men worship him than he is interested in their doing good deeds?

There is great truth in both election and the primacy of the worship of God.

Augustine was right about election because it seems to be a fact of experience. There are many good men, good in the conventional sense, who know nothing about God and who are not interested in God. They work hard, pay their debts, love their children, and die courageously. Their strength of character is to be admired, but they lack an experience of the grace of God. A person, such as Augustine, who has had a great experience of grace would like to give it to all men. The experience may be witnessed to, but it may not be transferred or distributed. God simply does give it to some and not to others. When this has been said, all has been said.

Likewise Augustine was right about the primacy of worship. It is good for a person to do what he believes to be the law of God; it is good for a person to do good deeds. But the primary thing is the relation of this one man to that one God. If a man's relation to God be right, his relation to his fellow man will be right. It is possible to be kind, just, sweet, nice, and conventional, and still know nothing of God; but if a man first loves God, then he will love and serve man, to the greater glory, the glory of God.

Laborers in the vineyard of the Lord have always said, with Paul:

> By the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. (I *Corinthians* 15:10).

II

Love the Gift of God

Augustine's salvation from his pride by the grace of God brought to his attention the experience of the Christian in his daily walk with God and his daily work with men. The Christian's right relation with God and his fellows is love, but love defined only in a special Christian way. It is the purpose now to show just how Augustine thought of Christian love.

The word love is used in such a variety of ways that, unless we define it more exactly, it becomes useless. Love is used for lust, friendship, fervor, charity, charm, devotion, and a whole host of kindred ideas. It is necessary then, if we are to understand the New Testament or our Christian tradition, that we find out exactly what is meant by the term love in our religion.

In Augustine's day, as in ours, the Greek idea of love held sway. The Greek idea of *eros* may be defined as the will to unite oneself with an object. This is the broad idea which is applied to particular situations. In the matter of love between the sexes *eros* is the will to join with a member of the opposite sex in marriage. In the schools *eros* was the will to unite oneself with the instructor in order to gain knowledge. In that day instruction was a personal affair, the devotion of a pupil to a teacher. In the matter of patriotism *eros* was a desire to unite oneself with the highest good of the city-state. In the matter of religion *eros* was the will to unite oneself with the gods or God in such a way that the gods would be satisfied with their worshippers. *Eros* in the Greek mind, therefore, did not have primarily a sexual note any more than, for example, our word "desire." That was only one of its many uses.

Since we are interested in the religious thought of the world of Augustine, it might be well for us to consider the Greek idea of love to God. This was most fully set forth by Plotinus, a Greek philosopher who died only seventy-five years before Augustine was born. Plotinus thought of man's existence in time and space as that which made it difficult for man to commune with God. The body, while not sinful, was a downward drag on the soul which could (through proper exercises) meditate on God. *Eros*, for Plotinus, was the desire to unite with God through successive steps of meditation which he prescribed. At first there are the political virtues which make one a good citizen, but these do not help toward God. Then come the deifying virtues which consist of ridding the thought of all material content. This helps toward God. Then comes the final unification with God in mystic contemplation in which the soul is one with God. This state cannot be described because description implies cleavage between the subject and object, a thing which is impossible in this highest state of union. The desire to reach this state of union is *eros* in the religious sense.

It may seem to many that our Christianity is not far from this thought of Plotinus. We know that the fleshliness of our minds and interests prevents us from being interested in the things of God. We know that we are more concerned with the political virtues than with higher things. Only rarely, in a moment of prayer or worship, do we feel united with God. Thus Plotinus seems fairly close to Christianity.

As a matter of fact Plotinus *is* close to *our* Christianity, and the reason is that his thought and that of his master, Plato, has entered into the warp and woof of the theological fabric of the Christian Church. The question is, then, how does the New Testament idea of love compare with that of Plotinus, the Greek idea of *eros*?

In general we may say that the New Testament idea of love stands in absolute contradistinction to the Greek idea of *eros*. The New Testament is written in Greek, but the word used for love is not *eros* but *agapē*. The Greek word, *agapē*, was exceedingly rare in the first century usages, both literary

and vernacular. It seems as if Paul, the Apostle, was the first to use it in the Church, and to it he gave a special meaning. Since Paul was the first to write any part of what came to be the New Testament, his usage dominated those who wrote later. The result is that *eros* and its cognate terms are not found in the New Testament, and *agapē* and its cognate terms are found more than two hundred times, especially in the writings of John and Paul.

Agapē for Paul means the love which comes down from God. Paul's great teaching concerning love occurs in his first letter to the Corinthians. This church was evidently filled with Christians who delighted in the external display of their God-given talents. Those who could make the most impressive show in the church, such as those who spoke with tongues, were considered the most highly favored of God.

Paul undertakes to correct these abuses by pointing out a more excellent way: the appreciation of the gift of love as the greatest of God's gifts. He then, in that unspeakably magnificent chapter, the thirteenth, describes the nature of God's supreme gift. *Agapē* is that without which all almsgiving and philanthropy are hollow. Love is the mark of a mature Christian; love abides when all else is fulfilled. Love is the greatest of the three great gifts of God: faith, hope, and love.

John, who probably wrote much later than Paul, carried Paul's thought further to the statement: God is love. This is a characterization of God in terms of his wonderful quality of giving *agapē* to men. Likewise John regarded love as the most characteristic quality of a Christian: "He that loveth not, knoweth not God, for God is love."

That which characterized the thought of both John and Paul was that they thought of love as a special gift of God coming down from above. This was the point at which they differed from Greek thinking. For the Greek *eros* was the desire going up; for Paul *agapē* was the gift coming down.

In Augustine the Greek idea of *eros* and the Christian idea of *agapē* meet. In Augustine's idea of love we have a creative synthesis which does full justice to both elements.

Augustine accepted the *eros* nature of man as a part of the religious striving. A history of religions will show a powerful element of mysticism in every great religion. Augustine agreed that the preoccupation with the things of flesh prevented one from communion with God. Augustine agreed with the mystic that the ultimate nature of God cannot be described by human terms: we must think of God in terms of this world, a terminology which hides more than it reveals.

On the other hand Augustine saw that the Greeks really never got beyond nature in their *eros* doctrine. The *eros* was merely the struggling upward of the natural man, a magnificent struggle which, apart from Christ, was unsuccessful.

But Augustine's thought on the nature of love was primarily Pauline. Augustine thought of love as a motion from above to below. Love is a power which grasps men; men cannot grasp *agapê*. The nature of love is seen especially in Christ who "counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Herein is the humility of God seen. The character of God is grace, his willingness to give his son. The mercy of God is seen in his compassion for men.

It was only natural that Augustine, who considered pride to be the root of sin, should consider the humility of God to be the cure for man's pride. "And further, the one cleansing of the unrighteous and the proud is the blood of the Righteous one, and the humbling of God himself; that we might be cleansed through him, made as we are by nature, and what we are not by sin, that we might contemplate God, which by nature we are not. For by nature we are not God: by nature we are men, by sin we are not righteous" (*de Trinitate,* Bk. IV, 4).

But the grace of God is seen in other gifts of love than Christ. The Holy Spirit continues to give gifts to Christians.

Among these gifts the gift of love is pre-eminent. It is *agapē* alone which makes a given course of action Christian.

This statement requires amplification. Augustine believed that the natural man, the man apart from Christ, always acted on the basis, ultimately, of self-satisfaction. All kinds of seemingly unselfish action, almsgiving, charities, etc., carry their own rewards, material or spiritual. The spiritual rewards are often more attractive than the material. The motive which moves non-Christian men is self-interest. The motive which moves Christians, when they have the gift of love, is God-interest. The will-power for good deeds in the Christian always comes from God. It is only *through Christ* that I can do all things. *Christ* in me, the hope of glory. The constant thought running through every sentence of Augustine's writing is: "What hast thou that thou hast not received?"

Many have thought that this was a mechanical conception of love, a kind of divine rubber stamp which marks things Christian or leaves them non-Christian. This is a gross misconception. Augustine thought of the Christian as living in Christ, but at the same time having to fight every moment with a baser self which was in conflict with the higher self. "Apart from me ye can do nothing," thought Augustine upon every occasion. Apart from Christ man has the ability only to sin. Through the grace of God which is manifested in the gift of love, man may do God's will and man may serve his fellows unselfishly.

Herein we find a great danger: moralism in the Christian Church. We hear many fine Christians praising some act of generosity by a Jew or by a pagan: "That was a Christian thing to do." It is not possible to label any act as "Christian" or "non-Christian." If this were possible, we could have a system of Christian laws, and we would be back where the Jews were: in the midst of legalism. This danger is seen in another form today. Many say that the basic tenet of Christianity is its teaching of the infinite worth of the human personality. In this way of thinking love is respect for the moral purpose of the other personality. This is nothing but moralism which a Jew or an atheist could assent to joyously.

Christian love is not the same thing as philanthropy or generosity.

Augustine the ambitious professor of rhetoric was laid hold of by Christ Jesus one day. The pride which had ruined his life was overcome by the humility which came to him when he thought of the grace of God; grace so great that God spared not his own Son, who humbled himself and took the form of a servant that the love from God might be shed abroad in the hearts of men.

The greatest heresy of the Christian church is its failure to love.

Expository.

How Jesus Trained Leaders.

W. Maxfield Garrott, Ph.D., Tokyo, Japan

Neglected axioms, things everyone takes for granted and no one seems to take seriously, these lie at the foundation of Jesus' creation of the yeasty nucleus of a world-changing force.

Among them are these principles:

1. That a few workers thoroughly trained are more effective than many superficially trained. The Principle of Concentration.
2. That the essential training for Christian leadership is character training. The Principle of Personality.
3. That the most potent instrument of character training is personal association. The Principle of Contact.
4. That character training is most thorough and effective when it is carried out under life conditions. The Principle of Reality.

1. The Principle of Concentration is the story of Gideon and of Judas Maccabaeus carried out more fully and with a finer technique. The luke-warm are pointedly discouraged and disillusioned. There is a definite choice within the group who remain: the mass of disciples receive more or less incidental training; the Twelve spend three years in constant training; the Three are led into the Holy of Holies; and Peter is belabored until he is black and blue and worthy of the leadership of the whole group.

The masses received Jesus' warm interest and unstinted ministry. He healed their sick and he taught them as they crowded about, and he preached to them to repent. It was those who chose to follow him who became "the multitude of his disciples" (Lk. 6:17; 19:37; cf. Jn. 6:60).

This multitude included a wide variety of followers. It included crowds who swung panting around the head of the lake to hear Jesus' teaching, who were eager to make him

king, and who left him in bewilderment when he slashed away their worldly desires (Mk. 6:33; Jn. 6:15, 66). It included deliriously happy leaders of the procession from Olivet to the Temple (Lk. 19:37ff), who were conspicuously absent when Pilate asked the multitudes what he should do with the Jesus who was called Christ. It included Joseph of Arimathaea and Nicodemus (Jn. 19:38, 39). It included the Seventy (Lk. 10:1) and the band of women who cared for his needs and who stood by him at the end more faithfully than the Twelve (Lk. 8:2, 3; Mt. 27:55, 56).

For this mass of his followers Jesus had a winnowing fan, a great deal of teaching, and some organized training. It was to men of this class that he said, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head . . . Follow me; and leave the dead to bury their own dead" (Mt. 8:20, 22). The great turning away described in John 6 was a wrench to Jesus' heart, but it was his doing and evidently his purpose that those who had not the reality should not keep up the semblance of discipleship. To this mass of disciples, however, Jesus gave much of his teaching. Whereas the phrase "his disciples" usually includes either explicitly or implicitly the Twelve, in a few instances it means expressly this larger group, and probably so in a considerable proportion of the unspecified instances. The Sermon on the Plain was spoken to this group, from among whom the Twelve had just been chosen (Lk. 6:15-20). The outstanding example of organized training of members of the larger group is the sending of the Seventy (Lk. 10:1).

The real heart of Jesus' training plan, however, is the Twelve. It was their own desire to learn of Jesus that made them disciples, but it was his commission that made them apostles, members of a limited group for a special purpose.

What determined the size of the group? Largely the plan of training: to a group of twelve the Principle of Contact could be applied thoroughly; hardly to a larger group.

What determined who should compose it? God only knows —and the choice was his, as it is today. It is enlightening to observe that we find here, on the whole, men of action rather

than men of contemplation, men uninhibited by training in intellectual, social, or religious traditions. We may guess that there was variety among the Twelve, that there was a balance within the group as among contrasting qualities, but this is almost altogether a guess. At least we may assume that the one supreme unifying factor was their common loyalty to Jesus.

This is the real nucleus of the Kingdom of God. This is the group of men singled out for daily association throughout almost his whole ministry, the men who are the witnesses of all his public work and are then led aside for months of private instruction. These are the men who are privileged to go home with Jesus and ask the meaning of his parables, to whom he can say, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given" (Mt. 13:12; cf. 15:12ff). To them it is given because their eyes have been trained more and more to see as Jesus sees; yes, true enough, but it is also true that to them it is given because they have been chosen.

Within this chosen band there are those yet again chosen Jesus bestows marked privileges on three men. As witnesses to his awesome creation of life out of death (Mk. 5:37) and to the apex of his glorification (Mk. 9:2) he leads them beyond the remaining nine, and as his companions in his hour of darkness and temptation (Mk. 14:33). Apparently there are not many such occasions, but that there are such is evidence that Jesus chooses to create a leadership within his phalanx of future leaders.

Within this Inner Circle it is hard to tell whether Jesus really intends to single out Peter for special training or whether Peter just gets it because "he sticks his neck out." At any rate the net result of Peter's forwardness is that he is rebuked more often and more severely (e. g Mt. 14:31; 16:23; 26:52; Jn. 21:22) than any other disciple, and that he becomes a blade of blue tempered steel. Peter is metal worth hammering.

This, then, is the way the circle is narrowed down to twelve, to three, to one in order to produce an effective leadership.

2. The Principle of Personality. Jesus' leadership training is individual, it is progressive, and it is spiritual in content.

The personal equation is vital in Jesus' training. He has a keen eye for the character of a man in the first place (e. g. Nathanael, Jn. 1:47), and as keen an eye to discern what he has it in him to become (e. g. Jn. 1:42, "Thou art Simon . . . thou shalt be called Cephas"). He starts where the disciples are rather than where they ought to be. He answers their questions, which are frequent because he stimulates their thirst for instruction and guidance. He asks a question to precipitate and bring to light their faith which must be the foundation of all his future relations with them (Mt. 16:15). To stimulate their vision he points out opportunities (Jn. 4:35; Mt. 9:37, 38). He has rebukes for them, and also praise, and he has a way of taking either a failure or a success and making it the peg to hold down a new teaching, or a new step forward in some other way.

The principle of progression in Jesus' training of the disciples is admirably illustrated by his handling of the question of his own Messiahship and of the Cross. The first disciples see him as Messiah (Jn. 1:41-45), accepting him on John's introduction. Jesus lets their belief sleep, however, until it has become a conviction born of intimate personal knowledge of himself; then he draws it out of their hearts to harden in the sunlight (Mt. 16:16ff). Now that he has brought them to this point, he can proceed, for it is only on the basis of his Messiahship that his Cross has meaning. As to that Cross, each fresh picture adds a stroke of the brush, some detail not found before (Mt. 16:21; 17:22, 23; 20:18, 19; 20:28).

Progression in the training for evangelism is illustrated by the fact that he first takes them with himself (Mk. 1:38; Lk. 8:1-3), then sends them out on their own (Mt. 10:1ff; Lk. 9:2). Later, of course, he simply gives them the commission, leaving them to take the initiative.

A feature essential to the progressiveness of the training, to the actual carrying of the disciples on from point to point as they are able, is the patience of Jesus. The teaching of the lesson of the Cross, for instance, requires repetition upon

repetition, as does that of humility. As has been remarked, he starts where men are rather than where they ought to be; this is practical realism. He has forgiveness and forbearance for them when they fall short, but at the same time he has a quality of endless insistence. He does not force the disciples at a pace faster than they can go, nor does he take short cuts, taking for granted that they have learned any specific lesson just because he has taught it to them painstakingly and they have seemed to understand. What he does do is to keep them under a gentle but steady pressure to advance. He keeps his eye on their individual needs, and time after time puts his finger on a sore spot in order to heal.

He seems to be aiming at planting seed that shall afterward grow into fulness of Christian understanding and living and serving rather than trying in three short years to force the growth and get hothouse fruit. When the evidence of daily living shows that a seed has not sprouted, he goes back carefully and replants.

What are the seed he is so careful to plant? They are discernments, attitudes, qualities. He does not seek so much to evoke words and deeds as to create a heart whose every word and deed will be worthy of a child of his Father.

How he does this is well illustrated by his cultivation of humility and faith. The inculcation of the former proves one of his more difficult tasks. He is keen in discerning its lack, and persevering in meeting the situation with precept (Mt. 5:3), rebuke (Mt. 10:38-45; Lk. 22:24-27), parabolic commendation of the virtue (Lk. 18:9-14), object lesson (Mk. 10:15), and exemplification in himself, a demonstration climaxed by another object lesson (Jn. 13:3-17).

In five ways Jesus disciplines his followers on the point of faith: in teaching about it (e. g. Mt. 17:20; 21:21); in commending it when he sees it in others (e. g. Lk. 7:9; 7:50; 8:48); in pointing out its lack in crises (e. g. Mt. 8:26; 14:31; 16:8); in exhibiting it himself; in demonstrating divine power so as to compel faith through experience and observation (e. g. Mt. 8:26f). His words on many occasions show how keenly alert he is to the presence or absence of faith in the people with

whom he deals; association with him naturally induces a similar alertness.

Other qualities Jesus seeks to develop include for example moral judgment and various phases of love, such as respect for personality, tolerance, forgiveness, service.

3. The Principle of Contact. Jesus says to his disciples as he calls them individually, "Follow me," "Come ye after me," and it is specified that the Twelve are appointed in the first place "that they might be with him" (Mk. 3:14). For close to three years these men experience, not the limited contact of the class-room or the pulpit, but full contact in every phase of life.

The method is what the photographer would call a contact print, the object being to leave the paper with a permanent image of the film. Men who are personally devoted to Jesus are given every opportunity to observe his character, his manner of life, and his work, and it is expected that they will bear away a lasting image of him in their lives.

Much that has been said already bears on the nature of this contact, its method and extent. It is here necessary only to remind ourselves that it is the contact that is the principal instrument of training.

The disciples have the opportunity of intimate and repeated observation of such activities as healing, preaching, and teaching; they are in a position to saturate themselves with his words, not simply as the expression of ideas but as the expression of a person. They see his miracles and come to know, not only his power, but his heart. He is consumed with zeal for his Father's house, he burns with indignation at hypocrisy, he lays his hand gently on a child.

From this constant contact the disciples catch what no number of words could describe, his intimate, reverent, submissive confidence in his Father, and they want to learn to speak with him as Jesus does. From this association they feel what is never completely real when expressed through words alone: the liking for people as people, whatever their rank or station or quality (except, apparently, the hypocritical), of pleasure in their company, sensitiveness to their various needs,

and unlimited self-giving for their sake; they feel the warmth of his concern especially for the unfortunate, the outcaste, and the fallen, the selflessness of his generosity and tolerance and forgiveness. It is the contagion of this concern for people that becomes coupled with the valuing of spiritual over material treasure that is to produce men a little later who say that nothing they have is their own, but share with all according to need (Acts 2:45; 4:32).

What is the factor in the relation which makes the contact effective? That is love. Mere proximity is never adequate. Furthermore, that love to be effective requires reciprocation; the Pharisees came close enough to Jesus to be transformed, but they became hardened instead. The disciples' challenge to be like Jesus comes from the severity of his requirement and the fulness of his love. Loving his chosen, he cannot endure seeing them selfish and sinful and blind; because of his love, he holds them to the highest.

4. The final principle is that of Reality. It is through practical experience that the apostles learn evangelistic method, and it is through the interplay of life and teaching that they learn the meaning of the teaching and of life; it is through the exigencies of life in all its phases that they come to know Jesus as he really is, and through this same life that he applies his moulding touch.

Their work is primarily work with people, just as Jesus promised when he called some of them to follow him, "Come ye after me, and I will make you to become fishers of men" (Mk. 1:17). It is in actual work for people that they have their training in evangelistic methods.

This training comes through the twin channels of observation and practice. On the evangelistic tour of Galilee recorded in Mk. 1:38 Jesus takes his disciples with him, but apparently does not entrust any of the preaching to them, nor does he in the tour described in Lk. 8:1-3. Thus they have abundant opportunity to observe him and his methods and to drink in the content of his teaching before he sends them out on their own, not from a classroom description of what he believes, but from a vital appeal to men to repent. When

he does commission them for an evangelistic campaign (Mt. 10:1ff, Lk. 9:2), they are already his seasoned assistants.

Before they go, he gives them specific instructions for their work; when they return, they give him reports of their activities—not form reports of the number of sermons preached, the number of sick healed, and the number of towns that have had dust shaken off against them, but detailed stories, all their life and activity while away from him (Mk. 6:30), for that is part of the meaning of their living together.

His lesson in evangelistic methods is thus divided into four sections, observation, instruction, practice, and discussion on the basis of the practice. And it is important to remember that the practice is not merely for the sake of practice, but for the sake of causing men to repent, because the Kingdom of God is at hand.

The teaching of Jesus is occasioned by life situations, and deals with such situations. In view of the fact that Jesus did much formal teaching in the synagogues, in the Temple, or in the open air (see, for example, Mt. 4:23, Mk. 6:34, Lk. 19:47), it is amazing that scarcely any of it is recorded as such in our Gospels. The words that are given us are almost altogether those which have grown out of specific incidents. There are, of course, notable exceptions, such as the Sermon on the Mount and Matthew's chapter of parables, and there are fragments of teaching scattered here and there with no apparent causal relationship to the life-context, but even these are alive with allusions to matters of everyday life, whether as illustration or as application of the teaching. For some reason, it is the teaching which grows out of life and concerns life which is remembered enough to be passed on and recorded.

The teaching is given when and where its significance is evident. The disciples do not spend their time arguing whether or not it is practicable: they see it in practice. They do not think of people as "types" or "cases," because they never hear Jesus speak of "this type" or "that type" or "such-and-such a case," and they do see him give himself exhaustingly to these people, not because of interesting case-histories or

post-mortem instruction value, but because of utter love and desire to help them.

It is this Principle of Reality that heightens the effectiveness of the Principle of Contact that has already been discussed. It is in the multiform situations of living that the Teacher comes to know his pupils and notes the spots that require his moulding touch, and it is while the wax is warm with action or reaction that the touch is applied.

In the same way it is in and through life that the pupils come to know the Teacher. It has already been shown how much more they receive by knowing the Man than they could do simply by hearing his words, and it takes little imagination to realize how much more they receive by knowing him twenty-four hours a day, under all manner of circumstances, than they could learn by seeing him only in his public life or hearing him only as a teacher and preacher.

Born of life, Jesus' teaching is not a set of abstract principles: it is a commentary on conduct, a guide to full living, a torch that welds the things that are seen to the things that are eternal. By the same token, as life is vitalized by the teaching so is the teaching vitalized by life. "Resist not evil" is a word that startles, that grapples deep and is hard to shake from the consciousness, but men can hear it and still want to call fire from heaven for a petty grievance; it is when they face a murderous mob, when, if ever, it is a clear case of right resisting wrong, when so far as they can see the whole future of the Kingdom of God depends on their meeting force with force and doing it quickly, then it is that the One whose life is at stake commands, "Put up thy sword." That is a thing that cannot easily be witnessed and forgotten.

Thus we have seen how Jesus lived day and night with twelve men for three years and made something of them. The implication for us today is obvious: to get results comparable to his, all you have to do is to be like Jesus and live close enough to few enough men for them to acquire his image through you. Very simple.

Facing Pastoral Problems.

G. S. Dobbins, Editor

Discussing Religion Creatively.

By The Editor

Considerable interest is being manifested in many church circles over the possibilities of the forum or group discussion method. The idea goes back to the "forum" of ancient Roman days, the word meaning "market place," derived from *foris*, out of doors. The student of Roman history will recall the practice of the Romans to assemble in the open for debate, oratory, amusement, athletic contests. Likewise in the Ancient Greek city-states the people came together for discussion of matters of public interest, decision being reached by consensus or majority vote. At once the Jerusalem Conference will be recalled, where one of the momentous issues in early Christianity was freely discussed in open assembly of the church and a decision reached by common consent.

In later centuries an Autocratic Church and monarchical civil governments so discouraged and penalized free discussion that the forum was replaced by the Authoritarian Council, whose decrees were often enforced by the civil army. The Reformation brought a revival of discussion, which for the most part took the form of debate, "a direct oral contest on a given proposition between two opposing sides." In the course of time the debate came to be a widely used technique for the gaining of ends through the swaying of public opinion and the securing of majority vote. Elaborate procedures known as "parliamentary law" were devised for expediting and controlling debate. Strangely, it rarely occurred to the debaters that a majority vote through the vanquishing of the opposing side only solidified contrary opinion.

In more recent years the method of the discussion groups has been developed and has grown in favor. The discussion seeks light rather than heat. It is a sharing of facts and

opinions in the search for truth rather than the defeating of opponents in verbal warfare. It recognizes that there are at least two sides to every question, and that all the truth is seldom if ever on one side alone. It seeks to put opposite views in sharp contrast, and then to discover the middle ground where truth usually lies.

Harrison Elliott, who more than any other man has perfected and popularized the discussion method in religious circles, speaks of it as "the methodology of democracy." In his valuable book, *The Process of Group Thinking,* he points out the misconceptions and limitations of group thinking, analyzes the procedure, and deals at length with the problems and processes involved. The importance and the value of the discussion method in a democracy are thus stated: "While democracy really involves a philosophy of life and an attitude toward people, it requires also a technique. The difficulty in securing democracy has been that more attention has been paid to defending it as a philosophy than to developing the methodology by which it could be made to function in life. If all are to participate up to the limit of their capacity in the groupings of which they are a part, they must learn how to participate. Just to postulate democratic participation, without making practical provision for it to be effectively carried out, will result either in the capture of the control of the group by an oligarchic few or in confusion which will discredit the whole theory."

"Group thinking is offered as a possible methodology for securing democratic participation. If it can be learned, family councils would become significant; project method in education would represent a real participation in planning and executing school life. Attention to this process would make it possible for members of churches and social agencies and for citizens in the community and in the nation to participate intelligently and actively in matters of community and national concern."

The essentials of the method are thus outlined by Professor Elliott:

AN OUTLINE OF GROUP THINKING PROCEDURE

I. The Situation and Its Problem:
   1. What is the specific question to be decided?
   2. What factors in the situation are important and must be taken into consideration in the decision? Why?

II. What To Do?
   1. Examination of possibilities:
      a. To meet the situation and problem as outlined, what are the possible courses of action and the reason for each?
      b. What bonds seem to unite the group and on what is there agreement as to fact and opinion?
      c. What are the chief differences:
         (1) On matters of fact (as to what is true)?
         (2) On matters of opinion or point of view (as to what is desirable)?
   2. Exploration of differences of fact and discussion of differences of point of view:
      a. What are the data on differences as to facts?
      b. What can be said on differences as to point of view?
   3. Reaching a conclusion:
      What decision can be reached which will meet the situation with its relevant factors and what facts and opinions are the reasons for this decision?

III. How To Do It (ways and means)?
   1. What are the ways and means for putting the decision into effect?

A more recent book dealing with the subject is by Clara and Laura Athearn, *Discussing Religion Creatively*. Answering the question, "What is discussion?" the authors say: "Discussion is a common method in use by teachers and leaders for the development of Christian principles and ideals, and their application to the affairs of everyday life. What is meant by discussion? Surely not merely a dialogue between a leader and the group to discover, 'what is in each other's mind.' Neither is it an aimless stab in the dark for a possible topic of mutual interest. We find that the word discussion is derived from the Latin, *dis*, meaning 'apart,' and *quatio*, mean-

ing 'shake,' so that the word means literally 'to take apart for examination and analysis.' We, therefore, define discussion in religious education as a method of arriving at a mutual understanding and evaluation of spiritual truths and ideals, and their application to character and conduct."

The use of this method presupposes that the leader or teacher is already in possession of a body of established truths and principles which he wishes to impart and to apply. The conditions under which teaching and group discussion must be carried on in the average church are not conducive to a completely socialized use of the discussion, due to limitation of time, and to the character of the subject matter. Perhaps it does not take much skill to lead a group to the discovery of some great principle of Christian living in such a way that they voluntarily accept it, and decide to live by it. It is most necessary that as leaders and teachers of religion we avail ourselves of such skills and techniques as are to be learned.

The discussion method is no cure-all for the ills of inattention, lack of interest, and non-attendance. The Athearns are very frank in their exposure of the superficialities and failures that often attend the substitution of the "youth forum" for the regular procedures of Sunday-school teaching, Training Union programs, and preaching. The forum is no cheap and easy way of making religion attractive and church attendance popular. Thorough preparation is absolutely necessary, competent leadership is essential, the "rules of the game" must be mastered and followed.

In addition to the books already mentioned, a third volume by the president of Bennington College, *Group Leadership,* is indispensable. This standard-practice manual deals with the nature and significance of groups, considers individual problem-solving, proceeds then to the leadership of small groups in co-operative deliberation, extends the principles to the conduct of larger meetings, re-states in vital fashion the uses of parliamentary practice, and closes with a practical outline of the kinds of organizations by means of which discussion is facilitated.

In an upset world, where traditional views are being challenged, where the *ipse dixit* type of authority is largely repudi-

ated, and where great numbers of thoughtful people want to get at the truth through investigation rather than imposition, the forum may have decided value. The minister or other religious teacher and leader who will pay the price of mastery of the discussion method may well employ it to high advantage on many occasions. Allowed to become a fad, the technique will almost certainly prove disappointing. Utilized seriously and appropriately, with skill and finesse, the method may prove a powerful adjunct to teaching and preaching.

The writer of these notes has for several years conducted forums, notably at Ridgecrest. Last summer it was his privilege to lead a discussion group in the investigation of the timely subject, "The Christian in War-time." Realizing the limitation of time, and the lack of previous thought on the subject by the majority who would take part, he devised a series of agenda which served somewhat as a guide to the discussion. It is ventured to give these agenda here as suggesting the care with which preparation must be made for group leadership, and as indicating a field of discussion that greatly needs to be participated in wisely by Christian groups during the present emergency.

THEME FOR DISCUSSION: THE CHRISTIAN IN WAR-TIME

AGENDA I

THE AGE-OLD STRUGGLE BETWEEN GOOD AND EVIL

The questions and suggestions given below are for stimulation and guidance of discussion, and are not intended to be followed slavishly. Maximum participation is invited, but speeches and debate must of necessity be ruled out of order. We seek creative thinking toward Christian conclusions.

1. What is "good?" What is "evil?" By what criteria may we judge between them?
2. How account for evil in a world created by a holy God and pronounced by him good? (Genesis 1:1, 31; 3:4-6; 2 Peter 2:4; Revelation 12:7-9).
3. What elements in the nature of man make for evil—the "instincts," "drives," "propensities?"
4. Why then do men fight? How long have war-lords been leading men to battle? (Genesis 14). How long will wars continue? (Matthew 24:5-14).
5. Through the ages how have men sought to meet and overcome their enemies? (Matthew 5:38, 43). How has this policy worked? How is it working today?
6. What basic principles are laid down by Jesus and Paul in dealing with enemies? (Matthew 5:39-42; 44-48; 7:1-5; 13, 14; Romans 12:18-21).

7. To what extent is it permissible to use force to meet force? (Joshua 10:6, 10, 25, 26, 40-43; Matthew 10:34-36; Revelation 20:7-10).
8. Is there any Christian justification of war? (Matthew 26:52; 18:14; Acts 20:35; Galatians 6:2).
9. Under what obligation are we to punish evil-doers? (Romans 13:1-7).

READ:

Ironside, Harry, **The Way of Peace**
Keller, Helen, **Let Us Have Faith**
Muste, A. J., **Non-Violence in an Aggressive World**
Boettnor, Loraine, **The Christian Attitude Toward War**
Mumford, Lewis, **Faith for Living**
Rauschning, Herman, **The Redemption of Democracy**
Dobbins, G. S., **Can a Religious Democracy Survive?**

AGENDA II

THE ISSUES INVOLVED

1. What answer shall we make to those who say that for American Christians there are no real issues involved in the present Asiatic and European conflict, as they argue:
   (1) A possible Nazi victory will not affect us.
   (2) We should Christianize our own land and democratize our own government.
   (3) Better be on good terms with the aggressor nations, no matter what happens.
   (4) If we take a positive and aggressive stand against the dictators we shall lose because they are pretty certain to win.
   (5) There are no clear-cut moral aims on either side, hence Christians have no business taking sides.
2. What are the moral issues involved?
   (1) Honesty versus dishonesty.
   (2) Humaneness versus brutality.
   (3) Truth versus falsehood.
   (4) Respect for human life versus contempt.
   (5) Ethical standards versus expediency.
3. What are the Christian issues involved?
   (1) As to God;
   (2) As to Christ;
   (3) As to the Bible;
   (4) As to the church;
   (5) As to soul-liberty.
4. What are the social and political issues involved?
   (1) Concerning men's inalienable rights.
   (2) Concerning freedom and self-determination.
   (3) Concerning the individual and the state.
   (4) Concerning the church and the state.
   (5) Concerning education and the state.

READ:

Marsh, Daniel L., **The American Canon**
Brill, Albert, **Citizenship**
Hunter, Allan, **White Corpuscles in Europe**
Neibuhr, R., **The Nature and Destiny of Man**
Barnes, Roswell, **A Christian Imperative**
Shirer, Wm. L., **Berlin Diary**
Ingersoll, Ralph, **Is America Worth Living For?**

AGENDA III

THE CHRISTIAN SIGNIFICANCE OF DEMOCRACY

1. What were the main forms of civil government prior to democracy? Why are none of these satisfactory to and congenial with Christianity?
2. To what extent does the New Testament propose a definite form of human government? Why this silence?
3. What is implied as to human relationship (hence civil as well as church government) in Jesus' example and teachings (e. g., Matt. 23:8-12; Luke 22:24-30)?
4. What example is set by the early churches of democratic government and life? (Acts 1:23-26; 2:43-47; chapter 15).
5. What are the fundamental principles of democracy? To what extent are these likewise basic doctrines of Christianity?
6. Wherein are Fascism, Nazism, and Communism opposed to the democratic ideal? To the Christian ideal?
7. How account for the fanatically religious devotion of multitudes to the Fascist, Nazi (state socialist) ideal? To Communism?
8. What must democracy do to be saved?
9. How can religious democracy survive?
10. What price must we pay for a free church in a free state?

READ:

Millis, Walter, **Why Europe Fights**
Ingersoll, Ralph, **America Is Worth Fighting For**
Holt, A. E., **Christian Roots of Democracy in America**
Goodspeed, E. J., **The Four Pillars of Democracy**
Cole, F. P., **They Preached Liberty**
Benes, Edouard, **Democracy Today and Tomorrow**
Dobbins, G. S., **Can a Religious Democracy Survive?**

AGENDA IV

THE BAPTIST IDEAL OF PATRIOTISM

1. What expressions of love of native land do we find in the Old Testament? (Nehemiah 1:1-6; 2:1-4; Psalm 122:6-9; 137:4-6).
2. How did Jesus show his peculiar love for the land of his birth? (Luke 19:41; Matt. 23:37).
3. In spite of all that he suffered at their hands, how did Paul feel toward "his people after the flesh?" (Romans 9:3-5; 10:1; 2 Cor. 11:21, 22).
4. Why is it natural and right that all people everywhere should love their native land, pledge allegiance to its flag, and be willing to suffer and even to die for its welfare?
5. What are some false ideas of patriotic loyalty? How do these ideas arise? How should they be dealt with?
6. Is it wrong to criticize the customs, laws, and rulers of one's country? When does dissent become treason? To what extent should critics and objectors be permitted to speak and print their views?
7. What is "liberty?" Is it absolute or relative? What are considered our basic freedoms? Which of these is most important? How preserve our liberties?
8. What is meant by "a free church in a free state?" Does "separation of church and state" mean that religion has no place in politics nor politics in religion?
9. If things are wrong in public affairs and government, what is the Christian principle in setting them right? Does Christian pa-

triotism demand obedience to the government whether right or wrong?

10. What right has the government of a free people to draft its citizens for military service? What shall be done about "conscientious objectors?" If men are drafted, what shall be done about capital and labor?
11. What constitutes the highest form of patriotism at a time of crisis such as that through which we are passing?

READ:

Stevens, W. O., **The Patriotic Thing**
Doren, Carl Van, **Patriotic Anthology**
Cole, F. P., **They Preached Liberty**
Luccock, H. E., **American Mirror**
Waldron, Webb, **Americans**
Benes, Edouard, **Democracy Today and Tomorrow**
Brill, Albert, **Citizenship**
Marsh, Daniel, **The American Canon**

AGENDA V

PATHWAYS TO ENDURING PEACE

1. In the light of 3,000 years of almost continuous warfare, the constitution of human nature, and present conditions, is an era of permanent peace a hopeless expectation?
2. What vision of peace is given in the Old Testament? What are the conditions of its achievement? (Isaiah 2:2-4; Micah 4:1-5).
3. What encouragement does Jesus give for the hope of peace among men? (Luke 2:14; Matt. 5:9; Mark 9:49; John 14:27).
4. What is revealed through Paul as to the basis of abiding peace? (Romans 5:1; 12:18; 14:17-19; Ephesians 2:13-18).
5. Toward what goal is Christ represented as moving in the New Testament? (Matt. 24:1-7, 14; 28:19-20; 1 Cor. 15:25; Rev. 11:15; 21:1-5).
6. It is said that the purpose of war is peace. Again it is said that the only thing a war settles is the date of the next war. Why have wars historically failed to bring lasting peace?
7. We were told that World War I was fought in order to make the world safe for democracy, and to end war. Why did we so signally fail to attain these objectives?
8. It is said that we won the last war but lost the peace; that we were willing to pay the awful cost of war but refused the modest price of peace. How avoid this mistake next time?
9. What is "peace?" What are the basic requirements of a peace that will endure?
10. What is our Baptist message for such a time as this? How will its proclamation and acceptance bring in an era of lasting peace? What will happen if we fail now? How may we prevent the tragedy of such failure?

READ:

Millis, Walter, **Why Europe Fights**
Wriston, Henry M., **Prepare for Peace**
Madame Chiang Kai-Shek, **China Shall Rise Again**
Streit, Clarence K., **Union Now With Britain**
Van Paasen, Pierre, **The Time is Now**
Blatz, W. E., **Hostages to Peace**
Weatherhead, Leslie, **This is the Victory**
Holt, A. E., **America Under God**
Dobbins, G. S., **Can a Religious Democracy Survive?**

Life Factors and Tendencies.

THE MANAGING EDITOR

Again Mr. Taylor Goes to the Pope.

After several months as the President's "personal representative" to the Vatican Mr. Myron C. Taylor returned to the United States. Later it was announced from Rome that his successor was being received by "His Holiness" but this was not confirmed in Washington.

Now, when the world is in such turmoil and Americans are preoccupied with our gigantic "defense" program and questions in connection with it, Mr. Taylor's health has been fully restored and he has returned to his post in Rome. The public press keeps suggesting that he is representing the President in some peace plans to be jointly promoted by Pope and President. Another rumor has it that Mr. Taylor's most pressing immediate task is inducing the Pope to take a friendly attitude toward Russia and the British-American collaboration with Russia against Hitler. Naturally these rumors must be treated as such only.

What is of much more concern is that in evasion and defiance of law and of established American principle the United States now has an ambassador to the head of a religious organization; and that this dangerous and subversive course is quietly ignored by the Senate whose prerogatives and responsibilities to the American Republic have been flouted. This is all the more ominous when the President persistently seeks to make of the current war a crusade in behalf of religion and the churches.

On September 22, it was announced that Mr. Taylor is flying home with a letter from the Pope to the President. Meantime Mr. Taylor has given to the Pope his villa in Florence to be used by an American organization of nuns. If we are to save our American free church principle we need to be very active.

Concerning Service Chaplains.

Chief of Chaplains William R. Arnold, regularly sends to our office mimeographed publicity. This we suppose goes to all religious papers. This is now a subject of primary interest to many people. From a recent instalment we quote brief paragraphs giving information of special interest.

The Army had its largest number of chaplains at the close of the World War when the total was 2,364. This was reduced to 125 in the post-war period, and at present there are 136 Regular Army chaplains. National Guard and Reserve chaplains bring the present strength of the Corps of Chaplains on duty to 1,449.

Although the military rank is not generally used by chaplains, they hold commissions from that of first lieutenant to colonel. Only since 1920 has a Chief been authorized for the Corps of Chaplains. He is limited by statute to the rank of colonel.

Functions of the Chaplain

Formerly there were many functions imposed upon the chaplain that seemed contrary to his vocation. These included such duties as keeping officers' mess accounts, handling laundry bills, and acting as post exchange officer. Until recently, post chaplains and chaplains of Colored troops were required to act as schoolmasters in addition to other duties.

The chaplain's duties fall into four main groups—religious, military, pastoral, and community relations. First and foremost, the chaplain is a religious leader and his primary function is religious.

Regulations require that the chaplain hold appropriate religious services for the entire command. It is customary to hold two services on Sunday, one for everyone and the other, when it is desired, for the particular faith of the chaplain. Should a chaplain be unable to minister to men of another religious faith, he tries to obtain chaplains from neighboring units or local clergymen to care for such men by holding services in the camps or arranging for transportation to churches

in near-by communities. If the unit is of sufficient size a Catholic and a Protestant chaplain are assigned to the same unit. Religious instruction of children, in Sunday-school or otherwise, is an important function of the chaplain.

Many chaplains hold one or more weekday services, in addition to those required on Sundays. With the erection of camp chapels, chaplains will be able to establish a seven-day-a-week program of religious observances including Bible classes, administration of the Sacraments, vesper services, choir practice and other formal and informal studies and devotions.

Through personal evangelism, the chaplain tries to reach those who make no profession of religion. The chaplain rarely tries to get a man to join his church. The effort is to win the man to accept the Christian way of life and then encourage him to join the church of his choice.

In carrying out his religious ministry, the chaplain endeavors to enlist the active assistance of other officers, of enlisted men, and of the wives and young people who live on the post. With such co-operation he is able to organize Sunday-schools, training classes, choirs and clubs that not only promote the Christian life but also provide an outlet for the religious expressions of the men and women in Army circles.

The pastoral duties of a chaplain include those of serving as a friend, a guide in emergencies, and a counselor to the men of his station. The day the man arrives at camp the chaplain meets him and invites him to see him at any time. The new man is made to understand that the chaplain wants to help him get oriented. The chaplain encourages men to write to relatives and friends and encourages civilian friends to write to the men in the Army.

The responsibility for distributing religious literature to the men is also the chaplain's. Tracts, Testaments, prayer books and denominational literature are included, and at present the Government is arranging for the distribution of Testaments to every soldier who desires one. The chaplain also has been distributing Scriptures and prayer books donated by private organizations. He encourages the soldiers

to read these and to spend some time each day in private reading and devotions.

In addition to his work with the enlisted men, the chaplain acts as pastor to the officers and to the families of all the personnel, both military and civilian, who live on or near the post.

Army officials have long recognized the work of the chaplain as a help to the morale of the command. Because of his close contact with the men, his observation, and his ability and training, he is able to bring information and guidance that are of inestimable value. His value as an adviser is widely recognized by Morale Officers.

Regulations require that the chaplain advise all recruits on the matters of sex morality in addition to counsel on other matters. He does this through public lectures and private interviews.

It is the responsibility of the chaplain to become acquainted with the pastors of local communities, the leaders of religious organizations and welfare societies. He makes himself available for speaking engagements in the churches in order to help them to understand the mutual interest of Army personnel and civilians in religious matters. Often he secures the co-operation of pastors and churches in sponsoring special programs and social evenings in their churches and in the camps or post chapels.

During maneuvers and during war-time, the work of the chaplain is modified by his field duties. He goes with his unit, sometimes marching, sometimes riding, performing hundreds of small kindnesses, distributing magazines and Testaments, holding services in the evening and on Sunday, conferring with men until the stars are out and taps is sounded, and he then falls asleep on his bedroll under the same open sky and with the same stars as his canopy as cover the soldiers whom he serves.

Our Contributors.

Dr. James Leo Green is a native of Mississippi, graduate of Mississippi College and the Southern Baptist Seminary. For two years he has been Instructor in the Old Testament department of the Seminary and last May was elected Assistant Professor. His work thus far is chiefly in the Hebrew.

Dr. W. R. Cullom after taking his doctorate in the Southern Baptist Seminary became professor of Bible in Wake Forest College and became one of the outstanding teachers, scholars and counsellors among Southern Baptists. He has recently become "professor emeritus."

Mr. T. K. Thompson is a graduate student in Union Theological Seminary, New York, after work in the Southern Baptist Seminary. He is one of the ministers of the Tompkins Avenue Congregational Church, Brooklyn.

Dr. W. T. Whitley is the leading Baptist historian of Great Britain, leader in the Baptist Historical Society for half a century, author of The History of English Baptists; one of the leaders in the first Baptist World Congress, 1905. He is now living in retirement at Brentwood, Essex, where he delights in leading young Baptists into active enthusiasm for their denomination and its history.

Southern Baptist Historical Society Bulletin.

On August 20th a meeting of unusual interest and promise was held at Ridgecrest. It was voted to request the Assembly management to provide for such a meeting annually and to include it in the published announcements. Dr. Hight C. Moore in behalf of the management has given cordial assurance that this will be done.

The special committee on membership, headed by Dr. James W. Moffitt, chairman, is undertaking to bring to the attention of hundreds of people the advantages and opportunities of membership during the current year. All state

vice-presidents are members of this committee. It is hoped that each of these will nominate to Dr. Moffitt at least a hundred men and women to be invited to take membership. Now that the Life Membership fee has been fixed at ten dollars ($10.00) this should be popular.

The number of items for the archives of the Society has increased steadily in recent months. Among the more important items may be mentioned the history of the first two hundred years of the First Church in Charleston, S. C., a history of the Saluda Association in South Carolina; files of some of our periodicals.

The Executive Committee of the Convention, through Dr. Austin Crouch, Secretary, is giving a complete set of bound volumes of Convention Reports from 1929 to date.

The Society is purchasing at a nominal price some important volumes of Baptist History from the libraries of Dr. J. R. Graves and his son-in-law, the late Dr. O. L. Hailey.

In an old "Lady's Album" of Miss Julia Toy, preserved by the Johnson family in Mississippi, is a quotation in the Latin from Vergil with the signature of Miss Lotte Moon, and her name appears elsewhere in the album spelled the same way, not as we have all known it for the last two generations.

Most of the inscriptions of the album are dated 1859 when Miss Toy and Miss Moon were students in the Albemarle Female Institute, at Charlottesville, Va. Among the writers in it was "J. Wm. Jones," chaplain in Lee's Army, missionary in Virginia and missionary secretary, father of four preacher sons, of whom Drs. Carter Helm and M. Ashby are still vitally active.

The president of the Society has seen a remarkable volume, prepared by Mrs. Day Dickinson of Glasgow, Ky., in which a full history of the W. M. S. of the First Church of Glasgow is recorded from its origin. It is profusely illustrated with pictures of the pastors, officers, visiting speakers, including many missionaries. There are many other features of one of the most unique and valuable documents. It is to be given to the Society. Here is a suggestion for a project to challenge other women's societies.

Book Reviews

I. THE BIBLE, RELIGION, WORSHIP

Bible Stewardship. By J. E. Dillard, Director of Promotion, Executive Committee, Southern Baptist Convention, Nashville, Tenn. 93 pages.

Dr. Dillard calls this "A brief study of the meaning and practice of Stewardship in Bible times with applications to our own day." On the title cover he designates Stewardship "The glorious doctrine," "the blessed life;" and illuminates the cover with an open Bible bearing the inquiry, "What Saith the Scriptures?"

All of this is fitting for a booklet of extraordinary merit. The author's remarkable skill in pointed stories, his scholarly knowledge coupled with popular and forceful presentation, his dramatic instinct and his loyalty to the ideals and work of Christ all contribute to making this the best little book on stewardship one can find. It is perfectly adapted to either individual or group study. It's price is merely nominal. I think it is only ten cents. No wonder it sells by thousands.

W. O. Carver

The Origins of the Bible. By Theodore Gerald Soares. Harper and Brothers, New York. 268 pages. $2.50 net.

The author did not intend this book to be a conventional introduction to the Bible. He wrote it for the layman. He endeavors to give a popular presentation of what he terms, "the modern view of the process by which the Bible came to be." As nearly as possible he avoids technical terminology and makes no attempt to discuss divergent views on disputed questions. He employs the results of modern critical study quite freely, but in those cases where there is more than one view concerning an issue, he selects the view which appeals to him as most nearly correct and seeks to present it as simply and as picturesquely as possible. He uses the

imagination extensively, sometimes inventing conversations and debates in an effort to show how certain books in the Bible came to be. Names are given to imaginary writers,—for example, the J writer in the Old Testament is called The Interpreter, the E writer is referred to as The Narrator, the D writer is called The Orator. Dr. Soares' theory is that no great piece of literature was ever produced by a "school of writers" (contra the generally accepted view of today) but that every masterpiece was produced by a master hand.

The reviewer cannot agree with the author's position on many critical questions, and he is firmly convinced that too much emphasis is placed on the human element in Scripture. Very little room is left for revelation. The book, however, is well-written, interesting, and informing.

Dr. Soares has written several other books, including *Heroes of Israel, The Story of Paul,* and *Religious Education.* He is Professor of Ethics at the California Institute of Technology and Minister of the Neighborhood Church, Pasadena.

J. Leo Green

The Creed of Christ. By Gerald Heard. Harper and Brothers. 169 pages. $1.50.

Those who seek something different on the Lord's Prayer will find it in this book. Granted that the author is "hard to follow" at times and making allowance for the right to differ with him on points of exegesis, his analysis is penetrating and stimulating. The centrality and importance of the Great Prayer in the teaching of Jesus are emphasized in these observations: "It shows the source of power without which the Sermon, the Beatitudes, remain a magnificent but impossible demand, a splendid promise which cannot be fulfilled . . The Lord's Prayer is the authentication, the signature, the demonstrating formula of all his teaching; it is the master-recipe for reproducing his acts, for adopting not only his method but, if we will make this system our life, his nature. Here in epitome are the essential means and ends of his faith."

There is much in this book to disturb the traditionalist and awaken the self-satisfied. There is much to provoke thought concerning the possibilities of genuine prayer.

It is interesting to discover the author struggling with the moot question of the meaning of the petition, 'Give us this day our daily bread." Long before now scholars have suggested that the correct rendering is, "Give us this day our bread for the coming day." With this likely rendering as his starting point Mr. Heard takes the position that the bread is spiritual bread and that the "Coming Day" is the great Day of the Lord, the Day which "was to usher in the New World Order, when God would inaugurate the unending age of righteousness." On this point the argument is attractive but unconvincing. It strikes us that such a meaning removes the petition and the Prayer itself from the realm of simplicity to that of complexity. It is understandable enough that a child of the Kingdom would pray in simple faith that the Heavenly Father would assure his necessary bread for the morrow; it is a little too much to expect that many children of the Kingdom would pray with intelligence for spiritual bread to feed them for the distant Great Day of the Lord.

EDWARD A. MCDOWELL

And Behold the Camels Were Coming. By Edward Cuyler Kurtz. Zondervan Publishing House, Grand Rapids, Michigan. 332 pages. $2.00 net.

A layman, who for 20 years as a traveling salesman spent odd moments studying the story of Rebeccah, has gathered his notes together and given them to us in this volume. The book is a detailed allegorical exposition of the Rebeccah story. That story is called "The Love Story of God." It is said to set forth in clear outline the program by which God's Kingdom comes. Abraham represents God the Father. Isaac in Christ, his son, whom he was willing to offer as a sacrifice. The servant is the Holy Spirit, who goes into a far country (the earth) to secure for the Son a Bride. Rebeccah is the Church, the Bride of the Son. She is escorted along her

perilous pathway through a hostile world by the Spirit. The meeting of Isaac and Rebeccah represents the wedding of Christ and his Bride, the Church, in the great consummation of the ages.

Mr. Kurtz has found some "amazing" truths in the beautiful Rebeccah story, "some things almost wholly missed by expositors." Those who are interested in an allegorical interpretation of this Old Testament narrative from a pre-millenial standpoint will get help from this book.

J. Leo Green

Worship. By. J. O. Dobson. Macmillan Press, 1941. 186 pages.

"This book is addressed both to those who neglect and to those who join in public worship. It invites the former to consider again the rightful and needful place of worship in life, as something due both to God and ourselves. It invites the latter to reconsider both the meaning and the manner of worship, so that it shall be our most worthy offering to God, and best meet the abiding spiritual needs of men and women."

Thus runs the introduction to this brief, but comprehensive and valuable treatise on worship. It is written from a liberal Anglican point of view, and is properly concerned more with reality in worship than the forms of worship. Beginning with the necessity of worship and the perils to worship in our day, the author proceeds to an analysis of the nature of worship in general, and of Christian worship in particular.

The several forms of worship current in England are described, and frankly criticized. The author feels strongly that the experiences of men within the past years have made a purely formal worship undesirable and unacceptable and enters a vigorous plea for worship that conforms to the definition which he proposes: "Worship, in the full meaning of the word, is the acknowledgment, by appropriate words and acts, of the worthship of God. It is the aspiration and intention, the attitude and action, by which a realized relationship with God is sought, found, and expressed."

Happy suggestions are made concerning the enrichment of worship through the use of art, music, symbols. The vast upset of life throughout Europe and the world will of necessity make for a greater catholicity of worship in the author's opinion, as local and denominational peculiarities are sloughed off in the wider fellowship of Christians brought closer together through common needs and experiences.

The book is reverent, stimulating, informative, practically helpful. Students of worship will welcome this contribution to the growing literature on this vital subject.

G. S. Dobbins

Essentials of Bible History, New Testament. By Elmer W. K. Mould. Thomas Nelson and Sons. 290 pages. $1.75.

This is the New Testament section of the two-volume set on the *Essentials of Bible History,* the Old Testament section being the other. It belongs to the *Nelson's Religious Series* of which Luther A. Weigle and Robert Seneca Smith are the general editors. It is the completely corrected edition.

It would be difficult to find a book more ideally suited to use in a college Bible course. Good text books adapted to college Bible courses are hard to find. Teachers will do well to investigate this volume. They will find in this book an excellent outline of New Testament history and literature, beginning with a chapter on "The Jews and Hellenism" and ending with a history of the formation of the New Testament canon and the evolution of the English Bible. The life of Christ and the apostolic period are presented adequately. There is a valuable glossary of technical terms, a good bibliography and an excellent chronological chart of Biblical history. There are copious references to the Scripture text which if followed will give the student a good knowledge of the life of Jesus and the contents of the New Testament books.

Not only is this book well adapted for college courses in Bible, but it will prove immensely helpful to preachers and

Sunday-school teachers. It is the sort of reference book the preacher and Sunday-school teacher likes to have close at hand.

EDWARD A. MCDOWELL

The Return to Religion. By Henry C. Link. The Macmillan Co., New York, 1941. 181 pages. $1.00.

The thing to notice about this second edition of an old "best-seller" is the new price. Many who have postponed their resolution to read the book may now carry out their intentions by securing a copy of the dollar edition. The quality of paper and binding is practically identical with that of the 1936 edition which sold for $2.00.

Dr. Link's book remains well worth reading. While it is by no means an apologetic for orthodox Christianity, it is a powerful testimonial to the practical values of the Christian way of life. To return to religion solely in order to secure certain psychological benefits from the return is to act with an inadequate motive. But it is a step in the right direction.

H. C. GOERNER

The Old Testament Problem. By A. Noordtzy. Translated from the Dutch especially for Bibliotheca Sacra by M. B. Stearns. Seminary Book Room, Dallas, Texas. 65 pages. 35 cents net.

This is a translation into English of an address delivered by Dr. Noordtzy, former Rector Magnificus of the State University of Utrecht, in honor of the 291st anniversary of that University. The address begins with an introduction of the Old Testament problem in its threefold aspect: cultural-historical, religious-historical, and literary-historical. There follows a brief history of the problem, beginning with the period of the early church and continuing through the Reformation period to the present. Dr. Noordtzy then goes into a somewhat lengthy discussion of the Wellhausen solution of the Old Testament problem. He analyzes the Wellhausian system, exposes its weaknesses, and demonstrates the untenableness of its presuppositions. He concludes that

Wellhausen's solution of the Old Testament problem is not a solution, that the whole edifice is built on a false foundation, and that "we shall therefore have to build over again, gratefully making use on the one hand of what former investigation has brought to light, and on the other hand of the new discoveries put at our disposition by the progressive uncovering of the Eastern world." The address presents a scholarly treatment from a conservative standpoint of a very vital subject.

Dr. Noordtzy is the author of a number of works, two of the most outstanding being a commentary on Chronicles and a volume on Biblical Archeology. J. Leo Green

The Comprehensive Concordance to the Holy Scriptures. By J. B. R. Walker. The Macmillan Company, New York. 957 pages. $2.00.

The publishers of this most useful and excellent work are to be thanked for producing this new edition and for making it available to Bible students at popular price. It is generally agreed that in this volume we have the most serviceable and scholarly concordance on the Authorized Version of the Bible. Its ministry of usefulness has been of long duration already, but the present edition, brought within easy reach of all, will certainly extend that usefulness to other hundreds of diligent Bible students. We not only welcome this comprehensive and thoroughly accurate work but urge that it be secured by preachers, teachers and students for constant and reliable reference. J. McKee Adams

Essentials of Bible History. By Elmer K. Mould. Thomas Nelson and Sons, New York. 398 pages. $2.00 net.

Professor Mould has undertaken a big task and has succeeded beautifully in giving us the related facts that would make us careful students of the Bible. He brings in Geography, ethnology, archaeology, anthropology, sociology, history, literature, ethics, and religion as they have a bearing upon the Bible. He seeks to enable the student to understand the

life which produced and is reflected in the Bible. Beginning on the human interest level he gradually leads out into the world of facts and in an appreciation of the culture of the Hebrew people and the religion that gave rise to the religion of our Lord. It is carefully and thoroughly done and will be valuable as a source book of related information. The reviewer could wish that the book might have been so constructed as to leave a higher impression of the place of the supernatural in the Bible. KYLE M. YATES

The Historical Hellenistic Background of the New Testament. By Martin P. Nilsson. Harvard University Press. 31 pages. Price 50 cents.

This is the Bedell Lecture for 1939, "delivered in conjunction with the celebration of the centennial of the laying of the cornerstone of Bexley Hall, which houses the Divinity School of Kenyon College." It is a very good outline of the well-known events preceding the rise of Christianity. There is a minimum of interpretation. EDWARD A. MCDOWELL

A Practical Handbook of Worship. By Albert A. Susott. Fleming H. Revell Company, New York. 173 pages. Price $1.50.

This excellent book combines in the one volume a treatise on worship and a thesaurus of materials of worship. It is "a practical, useful, working manual, suggesting ways and means of building and improving the worship service, and offering a wide range of materials for use."

Having answered the question, "Why do we worship?", the author proceeds to the question, "How do we worship?" Practical procedures are indicated in building the worship service, with especial attention given to the leader of worship. The elements of worship are enumerated and described, particular emphasis being placed on the music, the scriptures, prayer, the offering, the discourse. The latter section of the book, devoted to specimen materials of worship, is exceedingly valuable. Every minister who desires the enrichment of his

worship program will be grateful for these stimulating and useful helps. The discussion throughout is warmly evangelical, and will especially appeal to the minister who desires free worship combined with beauty and dignity.

G. S. Dobbins

A New Approach to the Old Testament. By C. A. Alington. Harper and Brothers, New York. 207 pages. $2.00 net.

It is natural to welcome any new help to the appreciation of the treasures of the Old Testament. We want to make use of every available instrument that will enlist the interest of the masses. It is not at all clear that this little book will exercise a profound influence in that direction. We agree heartily that "the Prophets supply the key to unlock the treasuries of the Old Testament." It will challenge our best to get our people to understand the message of these prophets. We are grateful to Dr. Alington for the light he throws on the heart of the Old Testament. Kyle M. Yates

Treasures from the Greek New Testament for the English Reader. By Kenneth S. Wuest. Wm. B. Eerdmans Publishing Company. 131 pages. $1.00.

It is always good to find a book on the New Testament which takes into account the Greek text. Through his knowledge of Greek the author of this volume is able to throw much light on the meaning of selected verses and passages. In most places he is true to what the best scholarship has given us. In the discussion of the meaning of *baptisma* in the exposition of the Sixth Chapter of Romans it is noticeable that he fails to point out that the practice of the early Christians was to immerse the believer in water and that the symbolism of immersion is in the mind of Paul when he wrote, "We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Any exposition of this verse which does not take into

account the practice of immersion certainly falls short. Is the author's failure to apply the symbolism here an indication that a scholar's exegesis may be conditioned by the polity of the church to which he belongs?

The author is teacher of New Testament Greek at the Moody Bible Institute, Chicago. EDWARD A. MCDOWELL

The Witness of His Enemies. By George R. Pettigrew. Zondervan Publishing Campany, Grand Rapids, Mich. 110 pages. $1.00.

In his introduction to this unusual volume, Editor Masters makes the following statement: "Rev. George R. Pettigrew, with fine and cumulative effect, uses the undersigned testimony of our Lord's bitter enemies to establish His august claims as divine Mediator between God and man and sole Arbiter of human destiny. The establishment of His divine nature, the majesty of His character and presence, His sinless perfection, and His tender compassion for the needy and weak and outcast,—out of the mouths of His relentless foes—constitutes at once an argument to convince open minds and an appeal that will work with power in every heart ready to receive the truth." That is a beautiful introduction, well deserved by the contents of this timely volume. It is expected that this book will have a wide circulation and that its ministry will be most helpful. J. MCKEE ADAMS

How Came the Bible. By Edgar J. Goodspeed. Abingdon-Cokesbury Press, New York, Nashville. 148 pages. $1.50.

The story of the Bible, recited either from the standpoint of the general conditions out of which it grew, or the successive stages through which it finally reached canonization, is always of fascinating interest. When the subject is presented by a master in the field of Biblical literature, interest is not only heightened but the values accentuated. This little book falls within the scope of necessary helps in Bible study and should quickly find its way to the reference shelf of every student of the Scriptures. Here one will find an orderly arrangement

of materials setting forth the *Books of the Bible, The Beginning of the Old Testament, The Law and the Prophets, The Completion of the Old Testament, The Apocrypha, The Beginning of the New Testament, The First New Testament,* etc., etc. The author has been careful to present this helpful contribution in non-technical language. It is highly commended.

J. McKee Adams

Hebrew Origins. By Theophile J. Meek. Harper and Brothers, New York. 220 pages. $2.00 net.

Professor Meek gave the essence of this book in the Haskell Lectures in 1933-34. Students who want to read a fascinating story of the origins of the Hebrew race, their institutions and their distinctive religious ideas will do well to turn to these lectures for help. He helps us understand the origin of the idea of the Hebrew priesthood, the Hebrew law, Hebrew prophecy, Hebrew monotheism, and other Hebrew institutions.

The treatment is technical and well arranged. The style is good. For the student who is well grounded in the Old Testament this book will prove valuable.

Kyle M. Yates

II. MISSIONS, CHURCH HISTORY, CHRISTIANITY

The Nature of the Early Church. By Ernest F. Scott, D.D. New York, 1941. Charles Scribner's Sons. 245 pages. $2.00.

The Professor emeritus of New Testament Literature in Union Seminary is recognized as one of the ripest, ablest of scholars in his field today, as for a generation. There is no more influential voice and few in that field. This work develops a thesis and applies it in the half dozen main fields of the life of the Church; worship, organization, teaching, function, ethical task, political relation.

The thesis, stated dozens of times in the course of the discussion, is the church began as a movement to await the speedy coming of the Kingdom of Heaven which Jesus had taught. The church proclaimed this message and cherished this expectation. They (to speak more accurately of the church as a group of enthusiastic believers) had no need to define an attitude toward the world or toward its orders, since all this was soon to pass away and give place to the Kingdom. "When the Kingdom failed to come, in the years that followed Jesus' death, the disciples did not conclude that they had been mistaken." "His promise still held good, but it would be necessary, perhaps for ages, to reckon with this present world; and its claims must be duly recognized." "The present order of things is real, so also is the Kingdom of God, of which Jesus had spoken. How can we do our part in this world, and yet live for the Kingdom? Almost from the beginning the church was faced with this problem, and has been striving ever since to find its solution." "Popular Christianity has always been a compromise, and perhaps it is only in this form that the gospel teaching can ever be made intelligible." "The church, then, tried to adopt the demands of Jesus to worldly conditions," and "the church was justified in organizing itself as an earthly society, and also in its apparent compromise with aims and standards which fell short of the gospel teaching. Jesus had required an absolute obedience to

God's will, and within the limitations of man's present existence this could not be."

"In its ultimate nature, however, the church is opposed to this world's order." "The church is rooted in this human need for a contact with the higher world. It is an earthly society, subject to material conditions, but it is also a community of the Kingdom;" "it never ceased to be conscious that amidst the visible order it stood for the higher one; and this, in all times, has been the principle of its being."

With much skill and learning Dr. Scott develops his thesis and its divisions. He has labored under the conviction "that in this time when our Christian civilization is in peril its foundations need to be re-examined and tested. The church is the very symbol of those interests which the free nations are struggling to preserve, and there is a practical value in all effort to understand its meaning." He never expressly says that the church should support the "free nations" in this present war; but he rather clearly implies it. If he openly advocated it he should be under obligation to show how the principles set out in his chapter on "The Church and the State" did not equally commit the churches in Germany and Italy to support their "nations."

A word needs to be said as to the author's handling of the New Testament materials. He accepts fully the current critical view that in them we have nothing ultimate. In a general way they represent facts—the basal facts—as to the life and teaching of Jesus and the early experiences of the Christian following. They all deal with the documents with entire freedom. Each scholar is thus free, and under conscientious constraint to find the truly original elements and to interpret them. Where and what each finds to be original and what it means will, of course, be determined (1) by the scholar's view of the main current of development; (2) by what influences he takes account of as playing part in that development; (3) by his individual experiences, temperament, subjective attitude.

The New Testament materials thus become a field for a great game of scholastic competition among the scholars and

schools of interpretation. All this is very confusing to the plain men and women who have to live the Christian life and do the Christian work.

Dr. Scott's views seem to this reviewer much saner and more evangelical than those of some of the others. Yet he selects his own materials by the same general principles employed by other learned scholars. He finds their views when out of harmony with his "untenable," "cannot be accepted," sometimes he finds them "manifestly absurd." They would say the same things about his selections and interpretations.

W. O. CARVER

The Church of England. By Herbert Hensley Henson. The University Press, Cambridge, 1939. 264 pages. $2.50.

One effect of the "Battle of Britain" has been a heightened interest in this country in books about England and her characteristic institutions. The Cambridge University series on "English Institutions" is coming out just in time to share in this increasing popularity. As one of the series, Bishop Henson has prepared a most informing volume on the Church of England which is calculated to throw welcome light on many matters commonly taken for granted by British writers, but wholly without meaning to the average American reader.

The book is a combination of condensed history, interpretative analysis, and objective criticism. The Historical Introduction and bits of history deftly introduced at various points throughout the book enable the reader to understand the existing institution in the light of its past. The descriptive sections introduce the novice to some of the intricacies of the Anglican system. Throughout the whole of it, the author displays a surprising ability to pass keen and fair judgment upon the church of which he is a part. The bias which one might expect is almost entirely lacking.

Bishop Henson not only takes the liberty of expressing himself in favor of the disestablishment of the Church of England as the state church; he confidently predicts that disestablishment will soon become an accomplished fact. Other in-

teresting opinions are expressed: that no union between the Church of England and Rome is possible; that the effort to bring about a union between Anglican and the Eastern Orthodox churches would, if successful, probably result in a split within the Anglican Church; and that, while the way is not yet clear, some form of union between the Anglican and Free Churches of England is inevitable.

This is the best single volume available on the subject.

H. C. GOERNER

Christianity in a Changing World. By Shirley Jackson Case. Harper and Brothers. $2.00.

In the power of Christianity to change its forms and expressions without sacrificing its essential nature Dr. Case finds a basis of hope not only for Christianity in a changing world, but for the world itself.

In the five chapters of this book Dr. Case sketches the history of Christianity from five standpoints. In the first he notes the general fact of change in personnel, organization, dogma and so forth, concluding that "it ever remains a quest rather than a finished attainment. Its only permanence is the permanence of changing life seeking to realize the highest moral and spiritual accomplishments which men are capable of envisioning in the concrete but multifarious situations of their living. Change is inherent in and indispensable to this religious process."

In exposition of this general proposition Christian history is reviewed in four chapters in order to discover the change and development in respect to (1) church organization, (2) dogma, (3) social interest and attitudes, and (4) personal piety. The following brief quotations indicate the tone and point of view of this fresh and hopeful and thought provoking book. "So long as knowledge grows from more to more, and men face the unsolved problems of life with serious purpose, one must expect Christian doctrines to undergo a corresponding measure of change. Only thus can Christianity remain a vital religion of real people" . . . Fundamentally,

it is not obedience to law or creed or custom, however good these heritages may be, but it is a spontaneous outflowing of spiritual energy expressing itself in all of life's activities . . . Each new vision of the Father's perfection reveals new ideals still to be pursued. It is the perpetual striving, rather than the finished accomplishment that makes one the truly pious person in an ever changing world."

We need books on the foundations and origins of Christianity. We also need books like this that seek to set forth the essential expression of Christianity as presented in its experience.

J. B. WEATHERSPOON

What Is Christianity? By Charles Clayton Morrison. Willett, Clark and Company, Chicago, New York, 1940. 324 pages. $3.00.

The Lyman Beecher Lectures for 1939 at Yale University have been so extensively advertised and discussed as probably to be rather well known to my readers already. The Christian Century devoted several pages each week for six issues to the volume, with distinguished critics raising questions to which the distinguished author replied with explanations, defense and elaboration.

What of the book? It is one that provokes thought and stimulates it. As you read it you are drawn forward in eager expectancy toward, it may be, a really great line of thought; and then arrested with misgivings. You wind up with a sort of bewildered sense of having almost seen a great light which suffered eclipse of vague phrases which finally said nothing explicit and tangible. It is a discussion that just missed being a great book, almost the book of the hour.

It is of course quite impossible to do full justice to such a discussion as this in the few paragraphs possible in a review. There are many aspects and, to this reviewer, they have not been unified in the author's thinking and he reaches no conclusion sufficiently definite to be the basis for common study, to say nothing of a basis for common progress toward the realization of the meaning of Christianity.

What is Christianity? The answer, given many times in the course of the lectures, emerges with sufficient verbal clarity. *Christianity is community.* It is the revelation of God in history. It is and must be objective. "As I see it, the Christian church is the revelation of God in history. By the Christian church, I mean that particular human community whose historical continuum extends as far back as the beginnings of the Hebrew people, a community which first emerged in history as an exclusive racial community, which passed, in the immediate presence of Jesus of Nazareth and by virtue of his life and work, into a community of the remnant of Israel, and which finally became the superracial and inclusive community which we know specially as the Christian church. Together these constitute one unbroken stream of historical human community." The stages are to be thought of "as (1) the Christian Church Before Christ, (2) the Church of the Remnant and (3) the church which is the Body of Christ."

"We shall not be able to think of the church as an adjunct to Christianity nor as a human device to implement the revelation. We shall have to think of the church as itself the revelation, and we shall find the church, not in its organization or its organs, but in the community that functions through them. Under this conception of the church as a specific community in history the Christian church *is* Christianity."

The book is in form an inductive approach to this definition; in fact an elaborate argument in support of this thesis, which reaches formulation early—pages 66-69. "Christianity is a historical phenomenon (as contrasted with theological, or ideal, or even experimental) . . It is made of the stuff of history. It *is* history, and as such can be defined and identified only in the concrete terms in which history itself is defined and identified, which . . . are the terms of ongoing human community."

Now, we should expect this emphactically concrete, historical, objective "continuum" to be identifiable, especially since Dr. Morrison never tires of criticising and denouncing

the ideological subjectivity and unreality of the definitions and discussions which have, as he sees it, obscured and delayed the course of Christianity through the centuries. All Protestantism is a conglomerate manifestation of "heresy." The Roman Church represents one "great apostasy." Yet Christianity, including Jesus Christ himself, has no reality apart from definite, objective, concrete community. God reveals himself only in this historic community. Where then are we to find this "church" which alone is Christianity, and within which alone is revelation? It is here that Dr. Morrison obscures his whole contention in ideological mist and loses his "*continuum*" in subjectivity. His final chapter on "Restoring the Body of Christ" would be very practical if he had not already lost the Body so hopelessly as to be talking here about something he has pushed far back out of objective consciousness.

Let me say again that this is a rarely stimulating book. It may well serve as a new starting point for rethinking Christianity. At every turn it has suggestiveness. Its approach to consideration of the Kingdom of God, in Chapter V, notwithstanding some serious defects and incidental errors, is unsurpassed within my reading.

All in all, we have a remarkable exhibition of clear and of cloudy thinking—clear in critical analysis and exposure of the defects and limitations of other definitions and systems —cloudy at every point where it offers new, positive definition.

W. O. Carver

An Introduction to the History of Early New England Methodism. By George Claude Baker, Jr. Duke University Press, Durham, N. C., 1941. 145 pages. $2.50.

How Methodism, first introduced into staid New England in 1789, spread and grew during its first fifty years until it had quickened and leavened the entire religious life of that section is here told briefly and grippingly. The story really constitutes a chapter in mission history, as the earnest circuit preachers launched a campaign to re-introduce heart-felt

Christianity into a territory in which coldness and formality had definitely set in. By careful research, the author has discovered, not only the facts concerning the rise and growth of the Methodist people, but also interesting information relative to the methods and the message of the pioneer preachers, their policy and attitudes toward the state, the slavery problem and other social issues, and their general development of education.

The concise recital of these facts occupies only about eighty pages of the book. The remainder is a full classified bibliography of source materials, which will serve as an indispensable guide to the student desirous of going into a more detailed study of the field. H. C. GOERNER

A Christian Imperative. By Roswell P. Barnes. Friendship Press, New York, 1941. 196 pages. Cloth $1.00, paper 60 cents.

This challenging little book should be read by every American Christian. It is an analysis of present chaotic world conditions from the standpoint of Christianity, and a guide to practical activity directed toward the achievement of a world order based upon Christian principles. The basic cause of the current war is the world-wide acceptance of the principle of national sovereignty, the lack of any true international code of ethics and of any adequate channels for international fellowship and co-operation. The idea of national sovereignty is contrary to the universal spirit of Christianity, the author points out, and will be abandoned as citizens of the various nations come really to accept the Christian ideal and find means of implementing it. Channels of international fellowship have been created by the missionary enterprise and are being improved through the formation of the World Council of Churches. Christians have opporunity to lead the way toward world peace and brotherhood by giving a practical demonstration of the workability of a true internationalism.

There is here much food for thought, and possible stimulation of prophetic preaching. Every pastor should come to grips with the large ideas that the book contains.

As an aid to the use of the book as a mission study text, the publishers have provided a pamphlet entitled "Christians and World Order," by Minnie W. and Charles H. Corbett, priced at twenty-five cents. It outlines six discussion periods and six program plans. These are different from the usual thing, and should prove interesting and provocative to adult and advanced youth groups. They would, of course, be unacceptable to any whose interests are definitely limited to denominational missions, since they are set in the framework of the total world order. H. C. GOERNER

Empty Hands. A One-act Play of India. By Helen M. Clark. Friendship Press, New York, 1941. 24 pages. Price 15 cents.

This simple play for seven characters has real dramatic possibilities. The story is of a missionary to India who, on the point of losing faith in God, rediscovers it by leading a Brahmin to Christ. Splendid for young people's dramatic clubs. H. C. GOERNER

The Word Overcoming the World. By Eugene C. Routh. 230 pages. Cloth 75 cents, paper 50 cents.

Frontiers for Christian Youth. By O. T. Binkley. 116 pages. Cloth 75 cents, paper 50 cents.

World Airways for the King. By Florence Boston Decker. 155 pages. Paper 50 cents.

By Clipper Plane and Stratoliner. By Willie Jean Stewart. 149 pages. Paper 35 cents.

Visiting Around the World. By Ruth Carver Gardner and Alice Carver Cramer. 93 pages. Paper 25 cents.

All published by Broadman Press, Nashville, Tenn., for Foreign Mission Board, Southern Baptist Convention, 1941.

All in all this is the finest series of graded mission study books yet issued by and for the Mission Board. Every volume is done with painstaking skill and with a high standard of thoroughness and ability.

The plan is to cover all the fields in which the Southern Baptists have missions. The requirement for five chapters in each study produces some not wholly natural arrange-

ments, especially noticeable in Dr. Routh's book for older adults. He has put into his volume an amazing amount of material, presented in the vivid, moving style for which he is well known. The sources and authorities are numerous and nearly all of them are definitely cited in foot-notes. Dr. Routh has a lively and intelligent personal interest in Missions—has a missionary daughter in Africa—and a peculiar gift for sharing his spirit and knowledge. Here and there one finds a proof-reading oversight. Those I have noted make no real difference, except that only the best informed will recognize Dr. A. J. Terry of Brazil when he appears as Perry.

Dr. Binkley knows the mind and spirit of youth, especially college youth. He combines scholarship and simplicity, information and emotion, thought and appeal. He cites a wide range of authorities with exact reference.

The book opens, most appropriately, with a brief chapter on "Pioneers," closing with a section indicating the "frontiers" that still await the pioneering spirit.

The other chapters outline the "Frontiers" in China; in Africa and Europe; in Latin America; in other lands, where Japan came in for major space. This final chapter closes with five pages calculated to stir earnest youth to devote their lives to high service.

Mrs. Decker spent a number of years in missionary service in China until her husband medical missionary found the climate impossible for him. Her five chapters are arranged by continents. Her titles will appeal to intermediate grade students: "Palaver in Africa;" "Our Neighbors to the South"; "Western and Eastern Asia;" Dimmed Lights in Europe;" "China Today." She gives proportionately more general information about the fields than do the other volumes in the series. Each chapter is faced with a page of topic outline. A good bibliography occupies the last page, but with some noticeable omissions.

Miss Stewart is a specialist, a real "expert" in pedagogy. Her fancy of having a boy and a girl make a flying tour around the world with their parents, sent to study missions

in "the sixteen countries where Southern Baptists have mission work," will catch the juniors instantly; and the vivid handling of the trip by the author will keep them on the alert all the way around and bring them home informed and eager.

Since the primary book is the product of two of my daughters the Review Editor did not give it to me. A note about it is supplied by Dr. Goerner. W. O. CARVER

Ching-li. By Martha Lee Poston. Thomas Nelson and Sons, New York, 1941. 40 pages. $1.50.

A real Chinese children's story, as told by a native amah to the children in a missionary's family, is here recalled and recorded by one of the children, now grown up. The story itself and the illustrations are true to Chinese life and give a feeling of reality. Why not stories like this instead of so much "Mother Goose?" Education in world-mindedness can begin very early. H. C. GOERNER

Visiting Around the World. By Ruth Carver Gardner. The Broadman Press, Nashville, 1941. 93 pages. 25 cents.

This book is in the 1941 graded series of mission study texts produced by the Broadman Press for the Foreign Mission Board of the Southern Baptist Convention. It is for children of primary age, was prepared by Ruth Carver Gardner and published posthumously, after being completed by her sister, Alice Carver Cramer. The stories are presented with that rare artistic touch which characterized the life, as well as the writings, of Mrs. Gardner. Not the least valuable portion of the book is the twenty-page section of "Helps for the Leader" at the end. H. C. GOERNER

III. THEOLOGY AND PHILOSOPHY

Can We Keep the Faith? By James Bissett Pratt. Yale University Press. 218 pages. 1941. Price $2.75.

A book planned 35 years ago at the beginning of a fruitful career as Professor of Philosophy, and written on the basis of careful study and reflection through all those years and in the light of trends of thought in the world of today should be worth reading. And such is this volume. The author admits that he has not written it in exactly the same way that he planned it a third of a century ago, but he is keeping faith with himself in doing the thing that he thought at that time should be done near the close of his career.

He approaches his task from the viewpoint of positive Christian interest. He feels that in "many of our colleges and universities the courses in philosophy, psychology, biology, sociology have the effect of substituting naturalistic for Christian beliefs." Indeed there are so many forces at work in opposition to Christianity, both from within and from without, that he feels that "we may well ask ourselves whether our religion is going through what might be called the transformation of absorption such as we have seen in Indian Buddhism, the transformation of death such as befell the religions of Egypt and Greece, or the transformation of rebirth and newness of life that we trace in the growth and conservation of the Vedic religion." If we are to keep the faith and pass on to the next generation the essentials of Christianity we must analyze these trends with frankness as well as with all the incisive understanding that we can bring to the task. Dr. Pratt feels that we shall not be able to save every belief that has been held by Christians. His own position is that of a liberal. He says quite frankly that a critical study of the New Testament and Christology will show that some of the teachings in the New Testament purporting to come from Jesus were quite mistaken. He holds that Jesus was not a supernatural being, "the view that he

was so is due to Pauline interpretation and to Hebrew-Hellenic philosophy." He protests against the new supernaturalism of Karl Barth and Emil Brunner, dismissing some of their views as "in fact a very puerile way of stating one's thought." The use of the paradox in theological language is dismissed with the following sentence: "The production of a paradox seems to bring to many minds the kind of delight, the kind of pleased surprise, which the small boy feels when he makes his first pun." At the same time he rejects extreme naturalism. He feels definitely that the Christian faith should be, must be, and may be preserved.

His analysis of the Christian faith is quite instructive in the light of his plea for its continuation. He differs with C. C. Morrison in his definition of Christianity, holding that Dr. Morrison's position is theological, whereas he attempts to hold a position that is basically historical. He defines the Christian faith as the beliefs that Christians generally have held. There is, therefore, no direct appeal to the teachings of the Bible, and no reference to Christian creeds and confessions. It is rather a general statement of that position which he feels would be sufficiently supported by Christians in the past to justify the critic in accepting it as Christian. Having said early in his book that Christianity does not consist in the teachings *of* Jesus or the teachings *about* Jesus, but that the characteristics of Christianity are experience, activity, and belief, he comes on toward the close of the volume to say that there are four fundamental points in the Christian philosophy: God, the soul, the relation between God and man, and the ideals for human living. These he examines in the light of reason as it is applied to the position that Christianity has historically held, with frequent references to other religions. His analysis throughout the volume is clear, discerning, and helpful. His own conclusion is that we can keep the faith if we will. But when he examines the question, Shall we keep the faith?, he is not so sure of his conclusion. That there will be changes in Christianity he appears quite certain. In fact he comes toward the close of his volume to a rather strange position. He says that we must be willing to

pray that the will of God be done even though that will involves the cessation of Christianity as we know it. One wonders how it is conceivable that the Christian might do God's will by forsaking Christ. Can we give up Christianity without forsaking Christ? If we forsake Christ shall we not at the same time forsake God?

All of this points to my feeling that Dr. Pratt has not given sufficient consideration to the meaning and the message of Jesus Christ. There is, to be sure, a distinction to be drawn between Christianity as it is practiced today and Christianity as it would be known if we were true to Christ. But we shall not achieve a higher level of religion by assuming that we may develop beyond Christ. The genius of the Christian faith is the conviction that Christ provides for us the way to God. We can develop toward him, and toward his ideal of fellowship with the Father, but we cannot transcend him.

The majority of the readers of this review will not agree with all that Dr. Pratt has put into this very stimulating book. But they will be clearer thinkers, better prepared to make an objective appraisal of Christianity in our day, and better prepared to give an intelligent interpretation of the basic faith that is Christian, if they will study this volume carefully.

H. W. Tribble

Man's Vision of God. By Charles Hartshorne. Willett, Clark and Company, 1941. 359 pages. $3.00.

Theism must ever be held subject to searching scrutiny and analysis in the light of the basic principles and approved methods of logic if it is to render valid service to religion and theology. Following his thought developed in Beyond Humanism (1937) and anticipating a further development in a volume which he proposes to publish shortly under the title, The Universal Orthodoxy, Dr. Hartshorne undertakes here to show "that and how the question, Is there a supreme, or in any sense perfect, being, a God? can be answered by secular or philosophic reason operating according to strict canons of procedure." His conclusion is that knowledge based upon

such inquiry supports the religious idea of God "if, and only if, by religion is meant something quite distinct from, and partly incompatible with, what has passed as orthodox theology." In other words, a revision of theology in conformity with the essential principles of vital religion is more desirable than a defence of traditionally accepted dogmatics. And he sees evidence that such revision is going forward. "Theology," he says, "appears now to have reached the vitamin stage; it now sees in precise technical terms what was somehow felt to be true all along—a secret told to babes and withheld from the wise and understanding."

The central idea upon which a vitalized theology is to be constructed is that of infinity or perfection. In what sense may the God whom we worship be said to be infinite or perfect? In what sense may we say that he is absolute and unsurpassable? The frame in which the author seeks an answer is a logical analysis of the problem into seven possible statements, which he in turn reduces to three types: (1) there is a being in all respects absolutely perfect or unsurpassable; (2) there is no being in all respects absolutely perfect, but there is a being in some respects perfect and in some respects surpassable; (3) there is no being in any respect absolutely perfect. The conclusion that he reaches is that the canons of logic require of philosophical theology the position that God shows, "Absolute perfection in some respects, relative perfection in all others." To trace the paths by which he proceeds to that conclusion would require a review of greater length than can be given here. The treatment is wide in range, covering the twin fields of philosophical and historical theology, and profound in reach, embracing the cosmological and ontological arguments as well as the concepts of divine righteousness, love and beauty. It is the sort of treatment that will please the serious student and reinforce the faith of Christians at many points. Though the reader may not agree with Professor Hartshorne in every respect, his interest will be sharpened by such statements as, "If the cosmos is not held together by love, it is held together by empty words like "causality" for instance, whose referents in direct

experience are never clearly detected and hence whose meaning is more or less undetermined." And again, "Metaphysics evaporates into thin air, or it leads us to religion."

This is a book to be studied with intellectual energy and persistence. When so studied it will yield rich dividends.

H. W. TRIBBLE

A New Heaven and a New Earth. The Quillian Lectures for 1941 at Emory University. By Edwin Lewis, Professor in Drew Theological Seminary. Abingdon-Cokesbury Press, New York and Nashville, 1941. 248 pages. $2.00.

This is an original and very striking presentation of the absolute dependence upon the personal, purposing, redeeming God for getting an ethically and morally tolerable and ultimately ideal social order on earth. The logical and ontological priority of a right vision of an actual spiritual order above the earth is presented in a new line of study. The ideas themselves are not new, not even in the remarkably cogent and convincing argument for the Trinity, which is the climax of the lectures; but their form and integration are new.

The ultimacy, the inevitablity and the historic and continuous validity of the Incarnation are here presented in great power. There will be those to wonder how the author can hold such profound convictions concerning the Son of God in the Jesus of history after the way he describes and interprets him in the lecture in which he gives his notion of the psychological experiences and processes of Jesus in his ministry. Certainly he does handle the gospel records with a freedom and a subjectivity that leave one wondering how he can be so sure of anything about Jesus. I should take issue with him strongly at many points in his use of these materials.

Also I should have to take issue with Dr. Lewis at some points in his study of the Old Testament. He goes further, much further, than most present day "scholars" in finding the true meaning and the clue to the understanding of the Old Testament and its history. Yet he leaves himself short of the

fountain source. When he says that "even Moses" had not attained unto the idea of Jehovah as the God of all the earth, he shows that he has not yet understood Moses. And he seems not even to have discovered Abraham in his true meaning. What will he do with Genesis 12, 15, 22, 26 and the repetition of God's purpose to Isaac and to Jacob? And how will he explain that initial message of Jehovah to the Hebrews when they are about to be constituted into a nation, Ex. 19:1-6.

And it seems wholly incongruous with Dr. Lewis' usual spiritual insight when we find him following the traditional notion that Isaiah's wonderful description of a heathen making his god is a superbly "scathing piece of ivory." That is to miss the whole point of it. Dr. Lewis follows the superficial approach here by citing Isa. 44:9-20, quite missing its connection with 1-8; and, what is far worse, ending the paragraph at 20 when its whole point and purpose are found in 21-23. In another connection Dr. Lewis has told us that he really "discovered his Bible" only some dozen years ago. He has not yet found some parts of it—who of us has?—; but he is on his way and in some places has gone far beyond at least some of the rest of us in insight and interpretation. He has given us a notable book. The "personal confession" in the *Epilogue* is an evangelical, evangelistic witness that challenges the soul. His arraignment and indictment, with specifications, of humanism in the final lecture is nowhere surpassed within its space, could not be surpassed.

W. O. Carver

The Unknown God. By H. T. Shrigley. The Christopher Publishing House, 1941. 199 pages. $2.00.

This book was written in the interest of 'Unity,' the basis of which is a concept of 'Humanity' as the physical body of Christ. It was evidently not written in the interest of scholarship or clear thinking in reference to the Christian faith. The author thinks that Paul wrote Hebrews; that the doctrine of the Immaculate Conception and that of the Virgin

Birth are one and the same, and he rejects both on the ground that the coming of the Holy Spirit upon Mary "was merely the natural development of her childbearing organs which come to activity in all normal women at about Mary's age"; that Christ is not a person; that the Holy Spirit is not a person but "the power of God that guides and directs animal life, keeps our organic functions going during sleep"; that "John the Baptist was the reincarnation of Elijah," and that Jesus taught Nicodemus that one must be reincarnated; that the practice of nudity is "the only antidote against the devices of the Evil One"; and that the church should be called "the Church of Humanity, a fit habitation for the Spirit of Christ!" What a hodgepodge of confusion!

H. W. Tribble

The Nature and Destiny of Man. Reinhold Niebuhr. Charles Scribner's Sons, New York, 1941. 306 pages $2.75.

This is the first volume of Dr. Niebuhr's Gifford Lectures given at the University of Edinburgh just at the time that the present conflict in Europe was breaking upon the world. There is peculiar significance in that coincidence, which becomes apparent to the reader. And yet it was more than a coincidence, for Dr. Niebuhr is a keen analyst of the thought movements of his day as well as a clear interpreter of the streams of thought that have made philosophy and theology in the past. Throughout the present volume, but more particularly in the first half, the author relates his treatment of human nature to the historical background out of which modern thought has emerged. He holds that "the modern view of man is informed partly by classical, partly by Christian and partly by distinctively modern motifs." In the vein of a thorough and accurate scholar, and with something of the passionate concern of the preacher, he has traced these three tributaries and put the result of his research and thought into a literary form that is not difficult to follow. And that is a real achievement. There is meat, and plenty of it, in this volume, but it is carved with precision.

There is much confused and erroneous thinking concerning the nature of man that lies beneath the surface of human behavior and social patterns today. Dr. Niebuhr examines into them as they are to be found in romanticism, Marxism, Freudianism, various forms of naturalism and idealism, and other areas of thought. His chief concern is to discover what is wrong with man, and he finds in the end that what is wrong is intimately and essentially related to what is basically right. "The fact that man can transcend himself in infinite regression and cannot find the end of life except in God is the mark of his creativity and uniqueness; closely related to this capacity is his inclination to transmute his partial and finite self and his partial and finite values into the infinite good. Therein lies his sin." (Page 122). He suggests, therefore, that the three main errors of the modern estimates of man have a common source: "Man is not measured in a dimension sufficiently high or deep to do full justice to either his stature or his capacity for both good and evil or to understand the total environment in which such a stature can understand, express and find itself." This perspective in which the problem of man's sin is studied must take cognizance of the Christian view of God and revelation. God is Creator, Judge, and Redeemer. We should expect a Christian interpretation to deal impressively with the first and third, but Dr. Niebuhr does not ignore "the emphasis of Biblical faith upon history as a revelation of the wrath of God upon the sinful pride of man." He finds inspiration in the thought of Augustine and Calvin, as well as in others, but it is with Kierkegaard's use of the paradox and conception of sin as anxiety and pride that he finds his greatest affinity. The root of sin, he points out, lies not in sensuality but in the spiritual pride and anxiety lying back of the desire for sensual satisfaction. It is on this basis that the author leads us into an anlysis of the problems of human depravity, freedom and necessity in human action, the meaning and extent of guilt, and the historical and empirical significance of the fall of man. In the style of a close student of Kierkegaard he says, "we cannot, therefore, escape the ultimate paradox that the final exercise of freedom in the

transcendent human spirit is its recognition of the false use of that freedom in action. Man is most free in the discovery that he is not free."

Niebuhr is inclined to agree with Brunner rather than Barth in his conception of the image of God in man. Indeed there is a strong flavor of Brunner's thought, along with that of Kierkegaard, throughout the volume. Nevertheless it is Niebuhr doing his own thinking.

This is a book to be recommended for careful study. It will take its place among the best books that have been written on the Christian doctrine of man. The second volume will deal with human destiny. H. W. TRIBBLE

The Man Christ Jesus. By John Knox. Willett, Clark and Co., 1941. 100 pages. $1.00.

Does modern historical criticism leave us only a shadow of Jesus Christ? The author of this brief but worthy volume says no. Accepting the premise and methods of a liberal school of critics he seeks to show that we nevertheless have a sufficient wealth of valid data to give an adequate picture of Jesus for Christian faith. It is not enough, he thinks, for us to establish the fact of the historicity of Jesus; we need to rediscover, without surrendering the results of criticism, the Jesus of history—the kind of life that he lived. For we have available today "a vastly larger fund of assured information about Jesus than we had, or even thought we had, twenty years ago."

Dr. Knox is not so much concerned with showing that the Gospels give us an adequate account of Jesus' career, for on his premise he recognizes the difficulties in the way of such a task, but his approach is from the formative concepts in his teachings and the essential motives and ends of his ministry to the character of the man Jesus Christ. The value of the volume lies not in documentation or thorough explication—the absence of which is intentional and not accidental or otherwise—but in the manner that it provokes thought. Here is a typical sentence: "Jesus found release and peace not by

resolving a tension within himself, but by affirming a paradox in God." Or again, "The Most important thing about the religious and ethical teachings of Jesus is not that he taught them but that he thought them."

But in addition to provoking thought this volume reassures Christian faith. The headings of the five brief chapters indicate this: What Manner of Man Was This?; Never Man Spake as This Man; Greater Love Hath No Man Than This; This Man Hath Borne Our Griefs; Surely This Man Was the Son of God. Dr. Knox is professor in the Divinity School of the University of Chicago. H. W. TRIBBLE

Honest Religion. By John Oman. Cambridge: At the University Press; New York: The Macmillan Co., 1941. 198 pages. $2.25.

One of the last acts of Dr. Oman's long and useful life was the wrapping of this manuscript for mailing to his publisher. He had prepared it with the thorough care that characterized all of his writing, but death prevented his seeing it come to publication. Relatives and friends felt that it should be published, which has now been done with the addition of two brief biographical sketches in appreciation of his work. The great host of students of the Christian faith who have been blessed by Dr. Oman's writings will welcome both the body of the volume and the added introduction and memoirs.

Not every author will elicit from his readers a hearty approbation in essaying the role of honest interpreter of religion, but as an interpreter of German theology (especially in the translation of Schleiermacher's Reden) and in stating his own views (particularly in his books *Grace and Personality* and *The Natural and the Supernatural*) Dr. Oman established an enviable reputation as an honest and humble but thorough scholar. Here his incisive mind ranges over a wide area of religious thought. There are twenty chapters, but they are brief and sharply pointed. Some of them deal with the problems of revelation, prophecy, inspiration and criticism. Others deal with the essential content of such basic Christian concepts as the fatherhood of

God, the Kingdom of Christ, and the forgiveness of sins. While still others seek to interpret the relation of faith and freedom, and of Christian fellowship and the community of the churches. The unifying factor is an attitude rather than a theme, and that gives the volume immediate and lasting value.

H. W. TRIBBLE

Spinoza and Religion. By Elmer E. Powell. Chapman and Grimes, Boston, 1941. 344 pages. $2.50.

This scholarly work was first published in 1906. The second edition, forthcoming after these many years, is presented because of a revival of interest in Spinoza, which seems to have been stimulated in this country by the influx of Jewish refugees, many of whom are disciples of "the persecuted philosopher."

Spinoza's religious views have been much misunderstood. He has been called "the God-intoxicated philosopher," and "a religious mystic;" but also "the greatest atheist that ever lived." Attacking the problem in a thorough and critical fashion, Dr. Powell arrives at the conclusion that Spinoza's interest in religion was exclusively intellectual, and that his supposed mystical nature and apparent agreement with basic Christian doctrine were due to failure to understand him. "The right name for Spinoza's philosophy," concludes the author, "is Atheistic Monism." The book has something of the nature of an expose. The conclusions are probably correct. No one should profess admiration of Spinoza's religious views without first pondering over this authoritative treatise.

H. C. GOERNER

Are We Immortal? By Winifred Kirkland. The Macmillan Co., 1941. 43 pages. 90 cents.

This is a testimony of Christian faith in the life everlasting fervently and convincingly given. The volume is of vest-pocket size and may be read in an hour or so.

H. W. TRIBBLE

IV. PSYCHOLOGY AND PERSONAL PROBLEMS

Making the Most of the Rest of Life. My Karl Ruf Stolz. Abingdon-Cokesbury Press. 216 pages. Price $1.50.

The idea that "life begins at forty" is alluring to men and women of middle age and past. Professor Stolz has rendered a service far more valuable than that of the popular writers in this psychologically sound discussion of the latter half of life. The stated purpose of the book is to show "how to live gracefully and wholesomely during the second half of life," and the book splendidly fulfills its purpose.

Life after adolescence is divided into three periods: (1) The period of adjustment; (2) the period of achievement; (3) The period of conservation; (4) the period of retirement. How to make each preceding period merge into the one that follows gracefully and fruitfully is the problem of adulthood. Why do we rebel against the approach of old age? Since it is inevitable unless death intervenes, the author argues for a simple accommodation to the passing years, the declining physical powers, changing tastes and attitudes, new circumstances and conditions.

"God bless the old maids!" is the title of a chapter that shows how a new world has opened up for women who do not choose (or are not chosen!) that marriage shall be their career. The problem of second marriages is dealt with delicately and sensibly. New light is thrown on the difficulties, especially of women, when they reach the time of life past which parenthood ceases. What to do about making new friends, how to find and enjoy time for meditation, how to maintain creative intelligence, how to conserve health after the halfway mark, what to do about money and a job, how to grow old gracefully—these are themes of surpassing interest to every adult who has crossed the meridian and is facing the setting sun.

The reading of this book would prove an untold blessing to multitudes of adults who do not understand themselves or what is happening to them as they feel the tug of the downhill pull, but do not know how to make their way successfully to the bottom of the hill. The preacher might well get materials for a series of unusually attractive and helpful sermons from this exceedingly human and readable book.

G. S. Dobbins

The Christian Interpretation of Sex. By Otto A. Piper. Scribners. $2.00.

This is a serious attempt to establish a Protestant philosophy of sex. At the beginning the author (an exiled German Lutheran theologian, now professor in Princeton Theological Seminary) expresses a sense of dissatisfaction with the biological, psychological, and the purely ethical approach to sex which characterizes as much modern thought. The only adequate approach is from the religious standpoint, and a Protestant philosophy of sex must fulfill three demands: (1) It must speak clearly and firmly about the subject itself. (2) It must be based exclusively on the Bible, by which is meant not merely the commandments and explicit teaching, but the insights found in the texture and background of biblical thought. (3) It must give consideration to the fact that man is a sinner and that in his sex life as everywhere else he stands constantly in need of forgiveness. Such is the task the author sets himself.

In his interpretation of the biblical view of sex (chapters 3 to 8) set discusses five propositions, as follows: (1) "In sexual intercourse two persons of different sex become joined in an indissoluble unity." (2) Sex is meaningful in itself, creating a specific kind of personal relationship." (3) "In sex life one attains knowledge of the inner secret of one's own physical being." (4) "In love sustained by faith sex attains its consummation and perfection." (5) Sex life is necessary and good, but not absolutely essential for a full human life."

Other chapters deal with the functions and values and responsibilities of sex, marriage, and various difficulties and problems encountered in modern life. Throughout the discussion the author tries to be free from traditional prejudices; he is undogmatic in his personal views on certain moral aspects. And one feels that here and there he fails to voice the proper conclusions of high morality which grow out of the biblical view, as for example in his over tolerant attitude toward extra-marital sex relations. All in all this is a valuable study and worth the thoughtful reading which its understanding requires. J. B. WEATHERSPOON

Introduction to Youth. By Erdman Harris. Macmillan Press, 1940. 220 pages. Price $1.75.

Here is the most stimulating and readable book on the "youth problem" that has appeard in many moons. While the alert reader will not always agree with the diagnosis and prescription, or at times even with the basic philosophy of the author, yet he will be so intrigued with the fascinating approach and materials that he will find it difficult to lay the book down until it shall have been completed. Mr. Harris knows his young people, he is a master at the art of illustration, he has streamlined his discussion so that it runs smoothly and swiftly from the opening sentence to its close.

Professor Harris, who teaches in the Lawrenceville School and lectures at Union Theological Seminary, departs almost wholly from the technical matters of organization and machinery in dealing with young people. His concern is that the leader shall understand modern youth, appreciate their viewpoint and problems, evaluate their actual and latent potentialities, and join with them in their search for a way of living. The minister or teacher who would reach and hold these eager and often confused young people of today would probably be made over in his outlook and techniques by the reading and re-reading of "The Springs of Action," "The Making of Speeches," "Teaching and Learning," "Talking Things

Over Personally," "Guiding the Search for a Way of Living." Almost every page might well be checked with a red pencil to indicate a living, red blooded illustration or interpretation that can be used in dealing with a youth group. If you love and work with young people, get this book.

G. S. DOBBINS

V. PREACHING, EDUCATION, THE CHURCH

Kept by the Power of God. By J. W. Phillips. The Broadman Press. $1.00.

The posthumous publication of sermons by Dr. J. W. Phillips will be welcomed by many readers. His fine spiritual insight, careful interpretation expressed in an attractive and moving style give to these messages unusual value. One has a sense of the writer's sure tread and reserve as one reads. And from an interesting first sentence each sermon moves on with clearness and candor.

J. B. WEATHERSPOON

The Cradle Roll Department of the Sunday School. By Mattie C. Leatherwood.

Primary Sunday School Work. By Allene Bryan.

Junior Sunday School Work. By Blanche Linthicum.

The Broadman Press, Nashville, Tenn. Price: Cloth, 60 cents; paper 40 cents.

For the past five years or more there has been insistent demand for departmental specialization texts to round out the series in the Baptist Sunday School Board's study course for Sunday-school workers. Already there were texts for the Intermediate, the Young People, and the Adult Divisions. These three new texts now make full provision for all of the departments.

There is of necessity considerable similarity in the treatment, yet each book has its distinctiveness and special value.

Each is written by a specialist in the field. Naturally much attention is given to details of organization and administration, yet one is delighted to find so much of human interest and evidence of insight into child life as are exhibited throughout. These texts should mark a new era in elementary work in our Sunday-schools. They uniformly put the emphasis not on content and method, but upon the child. It is exceedingly gratifying to note that these books of method are deeply and genuinely spiritual, and that they set up objectives which appeal to the heart as well as to the head. All workers with children in all our Sunday-schools will joyfully welcome these additions to the Sunday School Board's leadership curriculum. G. S. DOBBINS

A Manual of Ecclesiology. By H. E. Dana. Central Seminary Press, Kansas City, Kansas, 1941. 159 pages. Price $2.00.

This is a revision and enlargement of Dr. Dana's former work, *Christ's Ecclesia.* Much new material has been added and the book in every way is more valuable. The viewpoint is distinctly Baptistic, but this makes it no less valuable for any student of Ecclesiology. Dr. Dana, with his usual thoroughness, has explored the scriptural and historical sources of the doctrine of the church, and then related vitally his abstract to modern usage and need.

The discussion is presented in two parts: (1) The History of the Church Idea, and (2) Principles of Church Polity. Clearing up confusion concerning terms, the author examines the church in New Testament writings, in New Testament life, in early Christian literature, in early Christian history, in Protestant Christianity, and in modern denominationalism. In the section on Principles of Church Polity, he seeks first a scriptural basis, then analyzes the constitution of a church as indicated by the New Testament, and devotes the remaining chapters to the officers and ordinances of the church. Two valuable papers are appended, one setting forth a rational basis for Christian unity, the other being an essay on the Christian sabbath. Perhaps the most valuable single contri-

bution of the book is this paper on Christian unity. Baptists will find strong reinforcement of their historic position in this brief but comprehensive book. G. S. DOBBINS

The Living Christ in the Life of Today. Published by the Broadman Press. $1.00.

The thirteen sermons comprising this volume were delivered over the radio by outstanding Southern Baptist preachers, in a series arranged by the Radio Committee of the Southern Baptist Convention. To mention the names of the preachers is to commend the volume. They are Drs. M. E. Dodd, Geo. W. Truett, A. J. Moncrief, Jr., T. F. Adams, Ellis A. Fuller, J. Clyde Turner, John R. Sampey, C. C. Morris, C. O. Johnson, John H. Buchanan, T. L. Holcomb, John L. Hill, and W. W. Hamilton. Each of these leaders was at his best in his presentation of Christ in relation to human experience.

The sermons seem to fall into three distinct groups, the first dealing with Christ's relation to human problems, the second with the meaning of Christ's death, resurrection, his church and his return, the third with his relation to man's need of spiritual redemption and power. Many will want this volume not only as a symbol of the new venture in Radio Preaching by our Convention, but for the richness of the messages. J. B. WEATHERSPOON

The Future in Education. By Sir Richard Livingstone, Cambridge University Press. 125 pages. Price $1.25.

This is a small book in size and number of pages, but its value is out of all proportion to its bulk. The author looks at English education in the perspective that has been given by recent events. Viewed thus, he finds that the education provided for the average Britisher has been largely a failure. This education, he points out, ends at the age of fourteen for the vast majority. His contention is that it is impossible for a person to receive the most valuable elements of education

until he is past fourteen. Of course elementary and secondary education is necessary, but his plea is for a continuation of education through the adult years. Practically, he says, this is to be done not so much by a statutory raising of the school age as by creating good, easy, and attractive opportunities for the communal education of young adults. He points to some of the experiments that have been carried on in Europe, particularly the Danish people's high school movement, and urges that this sort of thing be made standard for the continuing of adult education throughout England. Little is said directly about church school education, but the challenge to the church is a thrilling one, when we catch the vision of almost unlimited opportunity in this field. G. S. DOBBINS

A Quest for God. By R. C. Campbell. The Broadman Press. $1.00

In this little volume Dr. Campbell presents another collection of sermons from his pulpit ministry. Although not given as a series of revival sermons they have everywhere the evangelistic note, and abound in illustration from the author's experience and from the experiences of his fellow ministers from whom he quotes on many pages.

J. B. WEATHERSPOON

VI. FICTION, BIOGRAPHY, TRAVEL, MISCELLANEOUS

The Keys of the Kingdom. By A. J. Cronin. Little, Brown and Company. 344 pages. $2.50.

The novel, the first by Dr. Cronin in four years, is already listed as a best seller as this review is being written. To this reviewer no surprise is caused by the enthusiastic reception accorded the book. First honors granted it are richly deserved. The reviewer numbers himself among those who read novels rarely—perhaps among those who read them with a twinge of conscience. (No, not because they are "debasing," but because the reading of them consumes precious time that a striving professor must needs give to more important, if less interesting tomes). But minister and professor though we claim to be we were conscious of no raid upon time that belonged to more important books when we came to the end of *The Keys of the Kingdom.* We must confess it—we were conscious rather of regret that our pleasant and thrilling journey with our friend Father Chisholm was done. We admit it, the book gave us a "lift."

Now Father Chisholm is a Catholic priest and the reviewer is a Baptist minister, but to the author's credit may it be said, this is one occasion upon which a Baptist preacher walked alongside a Catholic priest and liked it.

Father Chisholm was from Tweedside in Scotland. (Nothing in this to prejudice a man who spells his name with a "Mc."). Almost from the moment we meet the boy who is later to make his decision for the priesthood, with his parents and friends, we find ourselves entering into his joys and sorrows as if we too were at Tweedside. We suffer with him in the great sorrow that changed his life, go with him to seminary in Spain, glory in his individualism and vindication there, follow him to China and there, a thousand miles from Tientsin, for thirty-five years we share his victories and de-

feats, returning with him in the end to the peace of beloved Tweedside in Scotland.

Francis Chisholm is the man who lost his life to find it. Humbly, quietly but firmly he moved in the midst of the pagentry, the institutionalism and the great ones of his church (the great ones who found their lives to lose them), always being shoved about, suffering much, but never despairing, conquering by the invincible spirit of the Christ whom he loved and served. EDWARD A. MCDOWELL

Vitamins. By Henry Borsook. Published by the Viking Press, New York City, 1941. 212 pages. Price $2.00.

Physical health is second in importance only to spiritual health for the Christian. If the body belongs to God, if it is the temple of the Holy Spirit, we have a stewardship to keep our physical strength and efficiency. In order to achieve this, three things are necessary: proper food, sufficient rest, and the right sort of exercise. This book gives valuable guidance in the matter of the selection of those foods that are most conducive to health and efficiency. Written in the language that the average reader can understand, it is nevertheless scientific in its approach and material. What are the vitamins, and what is the value of each? What are the symptoms of vitamin deficiency? How may one detect that he is deficient in certain vitamins and how may he know which one he needs? How may we follow a balanced diet that will prevent such deficiencies? These and many other questions are considered in a rather thorough manner. Perhaps a statement of the chapter heading will suggest the scope of the treatment more adequately than anything that the reviewer can say. They are: Introducing Vitamins; Vitamins and More Abundant Health; Vitamin Units; Vitamin A; Vitamin B Complex, The Admirable Crichton of the Vitamins; Vitamin C, The Preventive of Scurvy; Vitamin D, The Preventive of Rickets; Vitamins E, F, and K: Birth, Beauty, and Death; Diet and Dental Health; Diets for Children and Adults; and

Buying Vitamins. There is also an appendix which contains many practical suggestions concerning diet, menus, and our daily needs. The vitamin content of each item of food that we use is given. H. W. TRIBBLE

The Road of a Naturalist. By Donald Culross Peattie. Houghton Mifflin Company. $3.00.

Here is a "Life in America" prize book, delightfully written by our leading writing naturalist. The writer is a scientist with the soul of a poet—a rare combination. The book sparkles with sentences which arouse both our imagination and admiration. The word pictures of the beauty to be found in our America make one wish to hurry to the spots to see if we can see all the beauty the author described.

Written by a scientist, it is in no sense a scientific treatise. Rather is it a justification of his way of earning a living and his relation to the world. In a sense it is an autobiography, sufficiently so to make us feel we know him better than many of our friends. He tells us what he thinks about many subjects, ranging from war to poetry. Writing about a trip through the West, his philosophizing changes with the scenery in a delightful way.

Knowing Nature as he does and appreciating the beauty to be found in the natural world, it seems strange that the author cannot find God behind it all. He definitely does not deny God and at times there seems to be a yearning after the faith to be found in a revealed religion. This uncertainty in no way detracts from the beauty of the book. Believing as he does that the most serene and peaceful persons are to be found among the scientists, we wish the author could see the happiness of some Christian souls who have suffered greatly. Certainty is necessary to mental and spiritual comfort. "Science does not, like religious faith, give absolute answers to the unknowable. The belief of science is confined to earthly evidence. This is the limitation of the whole scientific viewpoint."

Some catching phrases:

The desert "a waste on fire with sundown."

A jackrabbit with "foolish ears big enough for any rumor."

The walls of his room "lofty enough for thoughts to rise in quiet dignity."

"In all of Nature, which fights for life because it loves life, there is nothing like human war . . . This is one of man's inventions."

"An airplane beacon clawed heaven with long nails of restless light."

"Nature is just living."

On a mountain top "Time itself seems rarefied, as if there were a drop of vacuum between each tick of the seconds."

R. INMAN JOHNSON

Behold the Man. By Toyohiko Kagawa. Harper and Brothers. 364 pages. Price $2.50.

The Christian world must regard with interest any book from the pen of Kagawa though many serious students of the New Testament will regret that this time he has chosen the novel as his medium.

"Behold the Man" is not a life of Jesus in the accepted sense. Rather, it is a series of portraits showing the effects of the personality of Jesus on the lives of many who know him in Galilee and Judea, and through them the author depicts the contrasting ways of living and the conflicting ideologies of the world of that day.

Some of the disciples of John the Baptist found it hard to give up their desire for a rebellion against Rome and to accept the teaching of Jesus. Through them we come to know the group of Zealots whose leader is Barabbas. The portrait of Joanna the wife of Chuza is perhaps the best in the book. Here strength and courage stand out clearly against the weakness and corruption of Herod's court. The self-

righteousness and intolerance of the Jewish leaders is seen in the sketches of Caiaphas and other members of the Sanhedrin. All through the arrest, the trials and the crucifixion we see at work the inexorable law of Rome before which even Pilate, the Governor, is powerless and the soldiers merely tools. The picture of Judas is somewhat new. He is a man ruled by pride and dogged by fear, a spendthrift who is in constant fear of exposure of his creditors. Mary Magdalene, Mary of Bethany and several of the disciples are clearly and sympathetically drawn. The story ends with the appearance of Jesus to the eleven and the confession of Thomas.

The style is the beautiful and chaste poetic prose which Kagawa's readers know well.

DORIS MCDOWELL

Magic in a Bottle. By Milton Silverman. The Macmillan Co., New York. 332 pages. $2.50.

Are you interested in the dramatic stories of the discoveries that gave to the world such drugs as sulfanilamide, barbitals, aspirin, cocaine, digitalis, quinine and morphine? Dr. Silverman has found the thrilling stories and has presented them in language that grips the imagination. The struggles, the disappointments, the scientific achievements and the crowning victories of these men are recorded for us in graphic language. Young and old can understand and enjoy it.

KYLE M. YATES

Orchids and Edelweiss. By Rosalee Mills Appleby. The Broadman Press, Nashville, 1941. 207 pages. $1.00.

Our devoted missionary to Brazil, who has the soul of a poet as well as the heart of an evangelist, here gives us another collection of brief devotional messages. The title is from two of the flowers of Brazil, the gorgeous orchids of the semi-tropical lowlands and the rare white *edelweiss* of the

mountains. These suggest the variety as well as the beauty of the thoughts expressed in the pages of the book.

In keeping with the poetical nature of the writer and the inspirational character of the writings, the style is extravagant. To some it may at first seem unduly so. But as the reader catches the spirit of the book, it becomes plain that only extravagant language could convey the exhilarating thoughts and emotions which are struggling for expression. Each brief chapter seems better than the one before.

Primarily designed for private devotional reading, the book will serve also to stimulate thought and suggest other messages to the preacher. A richness of illustrative material drawn from the author's missionary experiences adds to the homiletical value. H. C. GOERNER

Buccaneer Islands. By Hamilton Cochran. Thomas Nelson and Sons. 249 pages. $1.75.

A book for boys and girls, ages 10-14 years. The author spent several years in the Virgin Islands as Commissioner of Public Welfare. In this volume he recounts his actual experiences while there. In many of these experiences his daughter was his partner. These experiences are told in attractive story form. The book has definite educational value. The reviewer's son, age 14, read it and said it is "good."

EDWARD A. MCDOWELL

Not to Me Only. By Caleb Frank Gates. Princeton University Press, 1940. 340 pages. $3.00 net.

This distinguished man of letters has lived a remarkable life. His years in Istanbul as president of Robert College gave him the opportunity to prove his worth as an executive, a teacher, a friend of Moslems and a great Christian gentleman. His influence on the Near East has been phenomenal. His courage, his unselfish devotion, his genial good

nature and his full commitment to the cause of Christ, have all combined to leave a lasting impression on the people of that land.

The story of that life makes interesting reading. It is a rapidly unfolding picture of war, locust plagues, revolutions, massacres, and the building of a new nation. Much light is thrown on the life, customs, ideals, government, and religion of Turkey. Mustafa Kemal lives before us. It is a beautiful book.

KYLE M. YATES

Red Hills. By Marel Brown. Broadman Press, Nashville, Tenn. 99 pages. $1.00.

The publishers in introducing this attractive volume are quite justified in their commendatory statement that the author "has caught the act of combining the definitely poetic with the peculiarly practical,—with a result that is both inspiring and refreshing." The work consists of numerous poems, beautifully expressed, and several prose contributions of real devotional value. In addition the work is presented in most attractive form. While all will enjoy the contents of the book, special appeal will be made to young people.

J. MCKEE ADAMS

The Voice of Books. By Julius Valdemar Moldenhawer, D.D., Litt.D. Abingdon-Cokesbury Press, New York and Nashville. 174 pages. $1.75.

Here is a volume of upstanding importance. "These charming informal essays reveal anew that the superb thinking and feeling of all ages and places, as recorded in immortal poetry and prose, are indispensably relevant to living today. The clarity of thought, the good sense, the sound taste, the insight which characterize them are a vivid demonstration of the values to be gained from frequent recourse to great books.

The reader will find here stimulus to gain those values directly for himself . . . Withal there is a wealth of select quotation—bits of bright gold, polished by use but not yet worn smooth in much handling." The student of literature will be perfectly delighted with these essays. In a special sense the work will be welcomed by ministers and will prove indeed a treasure of high thinking about human life and God. The book is heartily recommended.

J. McKee Adams

Sky Hostess. By Betty Peckham. Thomas Nelson and Sons, 383 Madison Avenue, New York. 84 pages. $1.75.

This is a fascinating little book concerning one of the newest professions for young women. It tells many things concerning the qualifications, duties, and experiences of those who serve as hostesses or stewardesses on the various air lines of our country. Those who have benefitted by the courtesy and sympathetic attention that hostesses render while the plane is in flight, and the greater group who have not yet had the experience of making a trip over one of our commercial airlines, as well as many young women who may be interested in applying for such a position, will be interested in gathering the information that is so entertainingly set forth in this little volume.

H. W. Tribble

Liquor the Servant of Man. By Smith and Helwig. Little, Brown and Company. Price $2.00.

This "scientific" discussion of alcohol announced to the world the following discoveries: "It fathered religion and science and agriculture, provided more human confidence, and promoted good will toward men. It is the most efficient and practical relaxer of the driving force in the brain; it offers an immediate method of personal enjoyment; it is the

greatest medium known for the purpose of permitting man to forget, at least for a little while, the shortness and the ludicrously helpless and infinitesimal part he plays in the functions of the universe." Perhaps this is just a friendly way of saying that alcohol has been known from ancient times and is unexcelled in its power to deaden the controls of human action and blind man to reality.

J. B. WEATHERSPOON

Index to Leading Articles.

Page

AN INVESTIGATION OF THE PRINCIPAL SOURCES FOR THE STUDY OF THE TEXT OF THE OLD TESTAMENT.
By Kyle M. Yates 3

CHRIST'S GIFT TO WOMEN AND HIS GIFT OF WOMEN TO THE HUMAN RACE
By W. O. Carver 249

EXEGETICAL NOTES.
By Edward A. McDowell 44

FACING PASTORAL PROBLEMS
By G. S. Dobbins 65, 189, 286, 410

FROM DR. TALLEY'S LETTER 187

GOD'S INTERPRETERS
By Charles L. Graham 277

HOW JESUS TRAINED LEADERS
By W. Maxfield Garrott 401

KEEP MOVING.
By J. Leo Green 57

LIFE FACTORS AND TENDENCIES
By W. O. Carver 73, 201, 308, 418

SACRED MUSIC FOR BAPTIST CHURCHES
By Frederick W. Eberhardt 127

SOME BASIC CONCEPTS OF AUGUSTINE
By T. K. Thompson 390

SPECIALIZED TRAINING IN THE SEMINARY
By Frank S. Hickman 241

SYDNEY SMITH, PRINCE OF CLERICAL WITS
By Frank J. Mallett 303

THE APOSTOLIC BAND
By W. T. Whitley 371

THE BOOK OF THE REVELATION
By A. Lincoln Shute 158

Page

THE DOCTRINE OF REGENERATION IN THE LIGHT OF SCIENTIFIC RESEARCH.
By H. E. Dana 39

THE FACULTY I KNEW
By W. W. Hamilton 140

THE MAN THAT BROKE UP HIS FUNERAL
By Arthur Stevens Phelps 297

THE NEW THEOLOGICAL FRONTIER FOR SOUTHERN BAPTISTS
By Das Kelly Barnett 264

THE OLD TESTAMENT PREPARATION FOR THE NEW TESTAMENT DOCTRINE OF THE CHURCH.
By Richard Davidson 49

THE SEMINARY'S FIRST YEARS IN LOUISVILLE
By W. S. Walker 184

THE SUPREMACY OF CHRISTIANITY.
By John W. Shepard 20

THE TAP ROOT OF DEMOCRACY
By W. R. Cullom 386

THE VALUE OF THE OLD TESTAMENT OF OUR DAY
By James Leo Green 347

WHAT IS A SEMINARY?
By W. Everett Henry 237

Index to Books Reviewed.

Page

Alington, C. A.: A New Approach to the Old Testament 432
Anderson, Archer E.: Thumbnail Outlines of New Testament Books 119
Appleby, Rosalee Mills: Orchids and Edelweiss 468

Baker, George Claude, Jr.: An Introduction to the History of Early New England Methodism 441
Baker, Richard Terrill: The Seed and the Soil 327
Barnes, Roswell P.: A Christian Imperative 442
Bauman, Louis S.: Light From Bible Prophecy As Related to the Present Crisis 113
Bennett, John C.: Christian Realism 320
Bewkes, Eugene G., and others: Experience, Reason and Faith: A Survey in Philosophy and Religion 106
Bialik, Hayyim Nahman: Aftergrowth and Other Stories 342
Binkley, O. T.: Frontiers for Christian Youth 443
Blackwood, Andrew W.: Preaching From the Bible 209
Blanton, Smiley and Norman V. Reahle: Faith is the Answer 85
Boettner Loraine: The Inspiration of the Scriptures 122
Boettner, Lorraine: The Christian Attitude Toward War 331
Borsook, Henry: Vitamins 465
Bradshaw, Marion John: Philosophical Foundations of Faith. A Contribution Toward a Philosophy of Religion 318
Brown, Marel: Red Hills 470
Brownville, C. Gordan: Oil For the Lamps of Christians 92
Bryan, Allene: Primary Sunday School Work 460
Bryden, W. W.: The Christian's Knowledge of God 98
Buchan, John (Lord Tweedsmuir): Pilgrim's Way 323
Burroughs, P. E.: Fifty Fruitful Years. The Story of the Sunday School Board of the Southern Baptist Convention 321
Burton, Joe W.: Missionary Illustrations 112

Campbell, R. C.: A Quest for God 463
Carver, W. O.: Sabbath Observance; the Lord's Day in Our Day 224
Case, Shirley Jackson: Christianity in a Changing World 438
Chappell, Clovis G.: Faces About the Cross 209
Chamberlin, William Douglas: An Exegetical Grammar of the Greek New Testament 338
Child, Robert L.: Broadmead Origins 111
Clark, Helen M.: Empty Hands 443
Cochran, Hamilton: Buccaneer Islands 469
Cole, Robert J.: Religion or Superstition, Which? 122
Conant, J. E.: No Salvation Without Substitution 319
Cooke, Robert L.: Philosophy, Education and Certainty 82
Coulton, G. C.: Medieval Panorama 324
Cronin, A. J.: The Keys of the Kingdom 464

Dana, H. E.: A Manual of Ecclesiology 461
Dark, Sidney: London 215
Dark, Sidney: Paris 215
Decker, Florence Boston: World Airways for the King 443
DeMond, Robert O.: The Loyalists in North Carolina During the Revolution 324

Page

Devlin, Joseph: Webster's Dictionary 342
Dillard, J. E.: Bible Stewardship 424
Dobbins, Gaines S.: Can a Religious Democracy Survive? 212
Dobson, J. O.: Worship 427
Droke, Maxwell: People—How To Get Them To Do What You Want Them To Do 78
Dwight, C. A. S.: By-Paths in the Bible County 230

Eavey, C. B.: Principles of Teaching for Christian Teachers 84
Ellwood, Charles A.: The World's Need of Christ 90

Farmer, Foy Johnson: Publishing Glad Tidings 118
Federal Writers' Project: Virginia 120
Ferre, Nels F. S.: The Christian Fellowship 87
Fichter, Joseph H.: Man of Spain 220

Gardner, Ruth Carver and Alice Carver Cramer: Visiting Around the World 443
Gardner, Ruth Carver: Visiting Around the World 445
Gates, Caleb Frank: Not to Me Only 211
Gates, Caleb Frank: Not to Me Only 469
Goodspeed, Edgar J.: How Came the Bible 433

Hardy, Edward Rochie, Jr.: Militant in Earth: Twenty Centuries of the Spread of Christianity 108
Harlan, Roy Earle, Jr.: Strategic Debating 223
Haroutunian, Joseph: Wisdom and Folly in Religion 107
Harris, Erdman: Introduction to Youth 459
Harrison, E. Elliott: Can Religious Education Be Christian? 79
Hart, W. J.: Unfamiliar Stories of Familiar Hymns 342
Hartshorne, Charles: Man's Vision of God 448
Havner, Vance: Road to Revival 91
Haydon, A. Eustace: Biography of the Gods 332
Heard, Gerald: The Creed of Christ 425
Hendry, George S.: God the Creator 101
Henson, Herbert Hensley: The Church of England 437
Heslop, W. G.: The Secret of a Happy Wedded Life 330
Heslop, W. G.: Gems From Genesis 340
Hester, H. I.: The Christian College 81
Hitti, Phillip K.: History of the Arabs 325
Holt, Arthur E.: Christian Roots of Democracy in America 328
Hoogstra, Jacob T.: The Sovereignty of God, or The Proceedings of the First American Calvinistic Conference 317
Hughes, J. Gilliam: The Son of Consolation 330

Jacobs, Thornwell: Red Lanterns on St. Michael's 343
James, E. O.: The Social Function of Religion 88
Johnson, Talmage C.: Life's Intimate Relationships 208
Jones, Carter Helm: Prophetic Patriotism 329
Jones, E. Stanley: Is the Kingdom of God Realism? 94
Jones, H. Spencer: Life on Other Worlds 341
Joy, Charles R.: Harper's Tropical Concordance 225

Kagawa, Toyohiko: Behold the Man 467
Kirkland, Winifred: Are We Immortal? 456
Knox, John: The Man Christ Jesus 454
Kurtz, Edward Cuyler: And Behold the Camels Were Coming 426

Lambdin, J. E.: Following the Living Christ. Proceedings of the Fifth Southwide Baptist Training Union Conference, Memphis, Tenn. 321

Page
Lamont, Daniel: The Anchorage of Life 100
Latourette, Kenneth Scott: The Great Century: Europe and the United States of America. Volume IV in A History of the Expansion of Christianity 214
Leatherwood, Mattie C.: The Cradle Roll Department of the Sunday School 460
Lewis, Edwin: A Philosophy of the Christian Revelation 104
Lewis, Edwin: A New Heaven and a New Earth 450
Link, Henry C.: The Return to Religion 429
Linthicum, Blanche: Junior Sunday School Work 460
Livingstone, Sir Richard: The Future in Education 462
Luccock, Halford E.: American Mirror 216

MacFarland, Charles S.: Current Religious Thought: A Digest 335
McCown, Chester Charlton: The Search for the Real Jesus 110
McDaniel, Dougless Scarborough: Grow Lovely Growing Old 331
McGavran, Grave W.: We Gather Together 228
Macintosh, Clyde: The Problem of Religious Knowledge 93
Mackay, John A.: A Preface to Christian Theology 218
Maddry, Charles A.: Christian Ownership 231
Maier, Walter A.: Peace Through Christ 109
Mathews, Shailer: Is God Emeritus? 103
May, Rollo: Spring of Creative Living 86
Meek, Theophile J.: Hebrew Origins 434
Moffatt, James: Jesus Christ, the Same 333
Moldenhawer, Julius Valdemar: The Voice of Books 470
Morrison, Charles Clayton: What Is Christianity? 439
Mould, Elmer W. K.: Essentials of Bible History, New Testament 428
Mould, Elmer K.: Essentials of Bible History 430
Muir, James C.: The Spade and the Scriptures 228

Niebuhr, H. Richard: The Meaning of Revelation 220
Niebuhr, Reinhold: The Nature and Destiny of Man 452
Nilsson, Martin P.: The Historical Hellenistic Background of the New Testament 431
Nixon, Justin Wroe: Protestantism's Hour of Decision 207
Noordtzy, A.: The Old Testament Problem 429

Oman, John: Honest Religion 455
Oxford University Press: Helps to the Study of the Bible 224

Pardue, Austin: Bold To Say 117
Peattie, Donald Culross: The Road of a Naturalist 466
Peckman, Betty: Sky Hostess 471
Pettigrew, George R.: The Witness of His Enemies 337
Pettigrew, George R.: The Witness of His Enemies 433
Phillips, J. W.: Kept by the Power of God 460
Piper, Otto A.: The Christian Interpretation of Sex 458
Poston, Martha Lee: Ching-li 445
Poteat, Edwin McNeill: These Shared His Passion 114
Powell, Elmer E.: Spinoza and Religion 456
Pratt, James Bissett: Can We Keep the Faith? 446
Preston, William Hall: Church Loyalty 227

Rall, Harris Franklin: Christianity: An inquiry Into Its Nature and Truth 315
Ramsey, J. M.: The Minister's Manual 208
Rehwinkel, Alfred M.: The World Today 210
Reid, S. J.: The Seven Windows 121
Rice, Alice Hegan: The Inky Way 119

Page

Riviere, William T.: A Pastor Looks At Kierkegaard—The Man and His Philosophy 314
Robinson, H. Wheeler: The Bible in its Ancient and English Versions 225
Ross, Emma Jewell: Living Where Jesus Lived 226
Rounds, J. V. S.: The Ten Commandments for Today 120
Routh, Eugene C.: The World Overcoming the World 443
Rulison, George L.: One Altogether Beautiful 338

Sandefer, Inez Woodward: Jefferson Davis Sandefer: Christian Educator 121
St. John, Charles J.: God on the Bowery 230
Schenck, Lewis Bevens: The Presbyterian Doctrine of Children in the Covenant 96
Schlemmer, Andre: The Crisis in the World of Thought 102
Scott, Ernest F.: The Nature of the Early Church 435
Scudder, Delton Lewis: Tennant's Philosophical Theology 97
Sergeant, George: From Egypt to the Golden Horn 231
Sheridan, E. C.: When God Stands Up 227
Shrigley, H. T.: The Unknown God 451
Silverman, Milton: Magic in a Bottle 468
Smith and Helwig: Liquor the Servant of Man 471
Smith, Wilbur M.: Peloubet's Select Notes On the International Sunday School Lessons for 1941 84
Soares, Theodore Gerald: The Origins of the Bible 424
Spurgeon, C. H.: Treasury of David 226
Steincrohn, Peter J.: More Years for the Asking 121
Stewart, Willie Jean: By Clipper Plane and Stratoliner 443
Stoddard, Jane T.: The Psalms For Every Day 118
Stolz, Karl Ruf: Pastoral Psychology 326
Stolz, Karl Ruf: Making the Most of the Rest of Life 457
Susott, Albert A.: A Practical Handbook of Worship 431

The Living Christ in the Life of Today 462
Thomson, Alexander: Did Jesus Rise From the Dead? 116
Tidwell, Josiah Blake: Christ in the Pentateuch 336
Tigner, Hugh Stevenson: Our Prodigal Son Culture 219

Various writers: Preaching in These Times 91

Walker, J. R. B.: The Comprehensive Concordance to the Holy Scriptures 430
Walker, Rollin H.: The Modern Message of the Psalms 116
Werfel, Franz: Hearken Unto the Voice 229
White, Ray B.: "Eternal Security" Insecure; or The Heresy of "Once in Grace Always in Grace" 222
Wolfe, Don. M.: Milton in the Puritan Revolution 213
Woods, T. E. P.: For God Was With Them 223
Wu, Yi-fang, and Frank W. Price: China Rediscovers Her West.. 117
Wuest, Kenneth S.: Treasures from the Greek New Testament for the English Reader 432

Zondervan Publishing House: Guess Till You Miss 122

DATE DUE

Temporarily circulated from
Pacific School of Religion

GAYLORD

PRINTED IN U.S.A.

Review and expositor

v.38
1941

CBPac

v.38
1941

337525

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709

GTU Library
3 2400 00330 3215